Discouerie and battrie of the great Fort of vnwritten Traditions: otherwise, An examination of the Counsell of Trent, touching the decree of Traditions.

BY MARTINVS CHEMNITIVS IN Latine, and translated into Englishe by R. V.

Math. 15. Mar. 7.

In vain doe they worship me, teaching doctrines, the commaundements of men.

Psal. 122. 6.

Pray for the peace of Hierusalem, they shall prosper that loue thee.

John Wadsmp no 33/ 1603 (1) 47 F.9.27 (Sel. d)

This is also found in Archbishop Cranmers Confutation of unwritten Verities

E. 31 CANT. ACAD.

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1582.

OMNIPOTENTIA
REGIA ETC
GEORGIVS D.G. MAG. BR. FR. ET HIB. REX F.D.
J.P.
Sc.

To the Right Worshipfull M. Iames Altham Esquire, one of the Queenes Maiesties Iustices of the Peace, *in the Countie of Essex, and to the vertuous Lady, the Lady* Iudde *his Wife,* R. V. *wisheth grace and peace from God the Father, and from the Lord Iesus Christ.*

THe acquaintaunce which I haue had, but especially the dutie which I ought vnto your worships at suche time as in your house of *Marke-Hall* I taught yo ur fiue sonnes, and as yet do owe, is not so extinguished that I haue forgotten so good a Maister and Lady. But if time, the deuourer of thinges would worke according to his nature and endeuour to eate out your names out of my memorie, yet Fame whiche soundeth so good a report of your Godlynesse and sinceritie in Religion woulde not suffer the same in any wise so to perish. For although many yeres be passed sithens I saw your Worships, but especially your Ladyship, yet in the meane time I haue heard of you. And what? Forsooth that your worships are fauourers of the trueth, and the professers thereof: that you are pitifull and liberall to the poore, but especially your Ladiship to be a follower of *Tabitha* or *Dorcas* mentioned *Act.9.39.* and that (which is in to few places) you haue a speciall regard to your familie, that they may be as you are, true Christians both in profession and life, in so much that the same may be truely called an housholde Church, euen such an one as S. Paule mentioneth *Romanes 16.vers.5. Colos.4.vers.15.* and is also mentioned Act.10.ver.2. Which thing as I remember with ioy so wish I that other would followe your Worships examples.

No doubt but our countrie of Essex hath good people such as feare God and practise the like as you doe, But yet in respect of the tyme (which hath bene long) and number of Preachers (which hath bene great who haue also bestowed great trauaile) me thinketh the barne of the Lorde promiseth not such fulnesse as in the foresayd respectes it ought to haue done. As I am not able to shew the very true and euident causes hereof so could I shew some whiche in my coniecture are very likely, but least in so doing I should be accused of presump-

tion I will passe them ouer (neither accusing our contentions among our selues in matters which the learned call *Adiaphora* or *Media*, which we may terme in english, meane or indifferent, nor yet the emulation of some to creepe highlier than they should into the hearts of their auditors, neither yet the peuishnes of other who seeke a knot (as the prouerbe is) in a rush, nor yet the suffring of the aduersaries to do, speake, and write as they haue listed &c.) I will passe these ouer, I say, and returne my talke vnto your worships, wherein I will shewe my minde touching the matter present. The worke of that learned man *Chemnitius* conteining in it an examination of the Councell of *Trent*, hath among many things, this one, touching Traditions wherein he doth to the point (as they say) scanne, waigh, and examine the same, as to the diligent Reader shall euidently appeare. He rippeth vp the whole cause from the beginning, obseruing an excellent methode, sheweth the subtill dealinges of the Papists, aunswereth their allegations, maketh the Fathers (whom the Papistes haue depraued) to speake in their own sense, sheweth the abuses couertly crept into the Church, bewraieth sundry errours that are of great antiquity and haue great authours, sheweth and sticketh to the truth & the authoritie of the holy Scriptures, aleageth the Fathers rightly, shaketh the Councel of *Trent*, the sacred and holy Councell of *Trent*: In so much that if there were any good mind in the aduersaries, or any endeuour to seke the peace of God his Church, they might seme to be satisfied: But it is to bee feared that neither this, neither any thing else, may moue some of them from their grounded errours, so true is it that the Apostle writeth. *2. Thessa. 2. Verse. 11. 12. God shall send them strong delusion, that they should beleeue lyes: That all they might be damned which beleeued not the truth, but had pleasure in vnrighteousnesse.* Yet it may please God to open the hearts and eyes of some of them, that by the ministration and preaching of his seruants, they may receaue the comfortable light which bringeth them oute of the shadowe of death. And my hope is if they will vouchsafe to read this little booke ouer, with due consideration in singlenes of heart, and without preiudicate opinion ether of the title or of the author, that they must nedes conceaue some misliking of Popish doctrine. The title indede which promiseth after a sorte an ouerthrowe of that which the Papistes set out with suche elogies and Titles to witte, of *Vnwritten Traditions*, maye make some out of loue with the booke at the firste sight: But when they shall beholde the name of *M. Chemnitius* whome the

Papistes

so muche abhorre, some perhappes without any more adoe reiect it as a thing at *Rome* already condēned. And no maruaile, for the fathers whom the Romanistes doe moste bragge of, are here found to be moste against them. Here also shalbe found the indirect dealing (as afore I sayd) of their teachers, in wresting & misaleaging the Fathers, in peruerting their sense and meaning: and suche like things very euidently vncouering their crafte and false dealing. And therefore once againe I saye it is no maruaile though at the first sight they hurle it away not vouchsauing once to reade it or once to looke vnto it. Neuertheleſſe for all this I thought it not mete because of the malice of some to conceale or kepe backe that which might benifit any, especially because I haue conceaued an hope that some fruite will come thereof for thoughe some of them bee obstinate, yet some are (as I hope) of simplicity, and are desirous of saluation, the regard of which ought not to be contēned. But yeild that no fruit in the behalfe of such might come hereof (which thing I think impossible) yet at the least, the godlye Christian shall bee better armed against the slightes & snares of the aduersaries, so that if no other profite should come hereby, this might seeme very sufficient.

Finally the dedication of the same I appointe to your worshippes, being a worke of a zelous persō to them that are zealus, hoping that you wil accept well of it as, truly, it is well worthy. And thus wishing vnto you the continuaunce of God his Spirite, with encrease of his giftes, I commit you and youres to the guidaunce of the same Spirite for euer.

At H. Easter 26. March. 1582.

To

To the Courteous Reader.

Hereas *Chemnitius* hath *before this matter of* Traditions *written of other thinges, and namely of the holy Scripture and of the translation therof, some mã maye thinke I haue dealt neather so wisely nor yet so orderly as I ought to haue done, in passing ouer that whiche by myne authoure was thought very conuenient, and the order of the matter required to be spoken of before he entred into the discourse of the examination of the rest of those decres which were set downe and ratified by the late Councell of* Trent. *To the satisfieng of whiche this is mine aunswere. So it is that of my selfe or of myne own motion I tooke not in hande this matter, but beinge requested therevnto by a friend of mine, I did it, whose purpose was to print a new, that Treatise of* Vnwritten Traditions *set out by the Reuerend Father & Martir,* T. Cranmer *late Archbishop of* Canterbury, *and to haue ioyned this parcell of* Chemnitius *vnto it as being of the same argument. The which as I did very wel like, for the hope of good successe that myght come therof to the Church, so easily did I yeilde to do that which I haue by Gods helpe performed. And yet touching the other thinges before mentioned, my purpose is (if God permitte) to doe them also as time shall permitte me, so that, that whiche by some might iustly seeme to bee a faulte shalbe remoued and taken out of the waye.*

On the other side: Whereas mine authour hath this worde Pontificij *and vseth it in the same sence and to the same purpose that other haue vsed these wordes* Papista, Romanenses, *and suche like, I made no greate scruple to translate it,* Papistes, *as others haue done the former wordes, and that not for this respecte that I would make the aduersaries who are noted by that name to be odious, but onely for difference sake to shew who they are that the Authour himself meaneth. Surely I could haue ben wel content to haue vsed some other name for* Pontificij *if I could haue deuised any other by which the english Reader might haue vnderstanded the same. I might I know haue englished it the* Popes factours *or* solicitours, *or else the* Popes adherentes, *or else the* Popes Champions, *or some such like*

which in translation the word Pontificij woulde well haue borne, that I thought the worde Papistes better known vnto the English would serue best of al generally & in euery place of my said Author. For which my doing as I woulde thou shouldest not bee ignoraunt of, so I pray of thee that thou wilt not be offended at the same: For my minde is not to detract or malitiously to vpbraid any person (although he be in opinions contrary vnto vs) with the same name of Papistes; but onely to vse it (as afore I said) for a note of difference. Thus much breefely I thought good to admonish thee of.

I beseche God the father of our Lord Iesus Christ, the doctor of truth, to send his holy Spirite the leader into all truthe, into our hearts, that we may think, and speake one thing and be of one mind & heart in the truth, that these words of contention and all such as they are, may haue once an end in his Church: and that we may growe togither into one bond of peace and unitie, and may all of Christe be true Christians in deede and name, that God the Authour of peace may be glorified in vs, and in the end wee may receaue the rewarde of peace and vnity whiche is prepared for vs by Christ our head and sauiour, to whome be all honoure and glory both nowe and for euer. Amen.

Chemni-

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[illegible]

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nicius of Traditions, taken out

of his Booke of the examination of the Decrees of the Counceil of Trent.

OUT OF THE FIRST DECREE OF THE fourth Session of the Councell of Trent.

The sacred holy Synode of Trent, seing plainely that this truth and line, is contayned in Bookes written, and in traditions without which being taken by the Apostles at the mouth of Christ him-f, or at the Apostles themselues the holy Ghost teaching them, came re as unto vs deliuered by hand as it were, (the sayde Sinode I ing the Example of the truely beleeuing Fathers, embraceth and with like & equal affection of Godlinesse, and with reuerence, al , as well of the olde as of the newe Testament (for that one author of both) and also the traditions themselues pertaining yth and maners, as eyther receiued by mouth from Christ, or t by the holy Ghost, and preserued and kept by continuall suc- the catholique church.

THE EXAMINATION.

His common place of the Papists is a very large one, contayning in the bosome of it, whatsoeuer the Popish Church deliuereth and keepeth, that cannot be taught and proued by the testimonies of the Scripture. And in very deede it is the boxe of *Pandora*, in couert whereof, all kind of corruptions, abuses and superstitions haue bene brought into the Church. For what may not a man deuise and fayne, after this re- demaunde admitted, (*vz.*) There is no neede of examples oofes out of the Scripture. What error shall we confute, if cientnesse of error, and the great number of them that erre, e a defence to error? For this the Papistes meane and labour a- their disputations touching Traditions, that the abuses which are

The common place of traditions verye large.

A request not to be admitted.

What it is that the papistes meane

in their disputation of traditions.

are crept into the Church beside and cōtrarie to the rule of the Scripture, if onely they be farre spread, and be confirmed with some prescription of tyme, may haue a title not onely of the custome of the Church, but that which is more, of the traditions of the Apostles. And it is profitable to aduertise the Reader, how by little and little the state and case of the disputation hath bin altered and changed. For in the first controuersies of the Papists against *Luther*, those points, which could be proued by no testimonies of Scripture were thus defended, (namely) that those thinges which the Church did ordaine, had like force and authority, with those, which appeare certeinly by the Scripture, to haue bin set out by God. Many thinges therefore are extant which were in that time disputed and reasoned cōcerning the authoritie of the Church, cōcerning the fulnesse of the Popes power, concerning the customes of the Church, &c. For these are the places, which *Eccius* in his *Enchiridion*, did set in the first ranke, and as it were in the front of the battaile against *Luther*. But afterwarde it was founde, that these common places, either could not vpholde so great a weight of Popish building, or else certainly that it was too burthenous and paynefull a thing to defende them, if so be they were assayled with firme argumentes out of the Scripture. At length therefore their disputation of the vnwritten Traditions of the Apostles was inuented as a more nigh way. For they faine that many thinges are giuen out as Traditions by the Apostles, which are requisite and necessarie vnto faith and maners, which yet are not contained in the Scripture. And by and by they frame another request or demaund: That those thinges which are giuen out by tradition, and obserued in the Romish church, which can be proued by no testimonie of the Scripture, are the selfe same that were giuen out by worde of mouth of the Apostles, and are not comprehended in Scriptures or writings. And this, sayth *Andradius*, is a principle, beyonde which it is not lawfull by enquiring to passe. By such requests (as the Geometricians name them) they feele themselues eased of the burthē and labour to proue them. For they being set free and at libertie from the streights of the Scripture, (for so they call them) there is now nothing that they cannot draw out of the large scoperoome of Traditions. That thā which in tyme past was the closet or cofer of the Popes brest, for because the very blinde doe now see, and the ignoraunt doe know the filthinesse thereof, the same is now a commō place, infinite and vnmeasurable, of the vnwritten Traditions of the Apostles.

Gaye titles for olde abuses and superstitions.

The maner of the papistes defence in the beginning of the controuersie.

Eccius.

The disputation about vnwritten traditions begonne.

Andradius.

See more touching this request or demaund pa. 2. litera M.

The script. or of the papistes accounted straight or narrow passages.

And because the word *Tradition*, with the old Writers is not vsed

all

way, neither yet are the Traditions whereof mention is made writinges of the auntient Fathers of one kind: the Papists doe cally, without difference intermingle such testimonies, and one chalke line (as they say) marke all Traditions, that vnder ce and shew of antiquitie, they may with a colour beguyle: I ne iudge, that this whole disputation touching Traditiós can more plainly vnfolded, nor yet that I may more cómodiouslie answere to the testimonies of the olde Writers, whiche are t forth in this disputation by the Papistes with a great shewe, y distinction. I will diuide therefore this matter of Traditions, me certaine chapters of kindes, and I will shewe which testi- es of the olde writers do belong to which kinde of Traditions, hat shall be thought of eche one of them.

The papistes doe sophistically interprete traditions.

Distinctiō to be vsed for the better explaining of traditions.

So shal it manifestly appeare, that those things which haue some in this disputation, if they be rightly distinguished and expoun- doe neuer a whit defende the corruptions, abuses and superstiti- f the Popish Kingdome. But alwayes this is to be remembred, he state of the disputation of the Papistes touching Traditions is *The Scripture hath not all thinges belonging to the articles of be- and the rules of godlinesse, but that many things which are necessary e articles of beleefe and the rules of godlinesse are to be receaued and ed without scripture, beside Scripture, and without the compasse of Scripture, euen from vnwritten traditions, which can be proued by no onie of Scripture.*

The state or office of the disputation of the Papists touching Traditions.

THE FIRST KIND OF TRADITION.

I Will than appoint that to be the First kinde of traditions, (namely) That those thinges which Christ and the Apostles haue deliuered *viua voce* expresly & by word of mouth, which afterward by the Euangelists and Apostles were set downe in writing, are many times cal- Traditions. So speaketh *Cyprian*: In offering the cup of the Lord it be mingled with wine, let the Tradition of the Lord be kepte, her let any other thing be done by vs, than the Lord going afore, for vs. But this Tradition remaineth written. And *Basil* in the third oke agaynst *Eunomius* sayth: This plainely impugneth the tradi- of helthsome Baptisme: Going, sayth he, baptise in the name, &c. so, Our Baptisme is according to the very tradition of the Lorde, in name of the Father, of the Sonne and of the holy Ghost. And that dition iwis remaineth written.

Cyprian.

Basil.

The vpright dealing of the papists.

But let the Reader diligently marke howe vprightly the Papistes deale. For wheresoeuer they finde the worde *Deliuered* or *Tradition*, (which are in effecte all one) straighte way they wrest it to make for their Traditions, which cannot be proued out of the Scripture, as for example, when Paule sayth, 1. *Cor.* 15. *ver.* 1. 2. 3. I haue deliuered vnto you that which you haue receiued, if you holde it, except you haue beleeued in vayne. Here by and by they exclame: Doe you heare Traditions? I heare: but I read forthwith in the very same place, Paul in writing to declare plainely, what thinges those be, that he hath *deliuered*: I haue *deliuered* vnto you (sayth hee) that Christ died for our sinnes, according to the Scriptures, that he was buried, and rose again according to the Scriptures. You heare the Traditions of Paule two maner of wayes to be written. For first they were taken out of the Scripture of the olde Testament, secondly they were set downe in writing by Paule himselfe. And yet for all this, there are men, who are not ashamed to wrest this place to serue for Traditions, which are brought out in a brauerie without Scripture, beside Scripture, and against Scripture. So Paule sayth of the supper of the Lorde: I haue receaued of the Lord, that which also I haue deliuered vnto you. But he comprehendeth (the Euangelistes hauing done the same before him) the same Tradition in writing also. The Iesuites alleage the saying of Paule, 2. *Thes.* 3. 6. Withdraw your selues from euery brother, that walketh disorderly, and not according to the Tradition whiche they haue receaued of vs. But by and by in the very same Chapter hee setteth out what Tradition he meaneth, as to him that will looke vpon it, it shall appere. And yet they will proue therby, that many things are to be beleeued, whiche can be proued by no testimonie of the Scripture. Of like impudencie is it, that for (to proue) vnwritten Traditions, they alleage that which is writtē *Act.* 16. 4. They deliuered vnto them to keepe, the decrees which were ordained of the Apostles and Elders of Ierusalem, whereas in the 15. chapiter, verse 20. *Luke* playnely testifieth, that those decrees were written by the Apostles.

For tradition commeth of trado, *to deliuer.*

The traditiōs of P. written

A place of P. *wrested to serue traditions.*

1. Cor. 11. 23.

Iesuites.

Ciprian.

So whereas *Ciprian* to *Pompeius* sayth: If the truth shall be doubted in any point, let vs turne back to that which the Lorde began and to the Gospell, and to the tradition of the Apostles: By and by exclameth *Lindanus*: Doe you heare a moste wholesome authoritie for vnwritten Traditions? But vngratiously he passeth by that which is extant in the same Epistle: (namely this) Whence is this tradition? whether commeth it from the authoritie of the Lorde and the Gospell, or commeth it from the commaundementes and Epistles of the Apostles?

Lindanus.

? For God testifieth that those things are to be done which
en *Josue* 1. 8. If therefore it be either commaunded in the
, or contayned in the Epistles and Actes of the Apostles, let
y tradition be also obserued. These thinges hath Ciprian.
Surely there could not want honest speeche to shew iust dis-
e, if I were disposed to paynt out in their coloures this craftie
ning dealing of the Papistes. But let it serue that I haue shew-
the Reader the outmost border of their dealing.

The modestie of Chenicius.

in a sermon of the confession of Faith, putteth such a definiti-
h is an assent, not doubting of those thinges, which are heard
rtaintie of truth, and are preached by the grace of God. It is a
ous matter to see how *Lindanus* triumpheth, for that in that
on of Faith, there is made no mention of the Scripture. But
way in the thirde verse, *Basill* ioyneth to this sentence: If the
e faithfull and iust in all his wordes, it is a manifest falling a-
m the Faith, and a crime of pride, either to reiect and disalowe
f those thinges which are written, or to bring in any thing of
ich is not written. Consider, I pray thee good Reader, what
g dealing this is, that the Papistes vse. There remaineth a no-
estimonie of *Irenaeus* touching *Policarpus*, in *Eusebius lib.* 4.
that he alwayes taught those things, which he receaued of the
es, which the Church also deliuered as that which was onlye
h. In the same place, He conuerted many of the Heretiques
the Church of God, while he preached that one and only truth,
he had receaued of the Apostles, which also the Churche de-
d. It is a Maxime most true out of all controuersie, that that do-
onely is true, which the Apostles deliuered, which the Primi-
urch, hauing receaued it from the Apostles, hath professed. But
stion is, Whether that doctrine, be another and contrarie to
ich we haue, being contained in the Scripture. The Papists do
e without any more adoe distinguish Traditions, agaynste the
ure. And when *Irenaeus* sayth that *Polycarpus* taught those
es, which he had receaued of the Apostles, they doe thus inter-
it, that he preached other things: and many more things which
ceaued of the Apostles, than were those that are contayned in
Scripture. Thus say they. But their fidelitie is for many causes of
uspected. Other testimonies therfore are to be sought. There is no
bt, but that *Polycarpus* receaued those things also of the Apostles
ch are written, how then are they simplie distinguished agaynst
Scripture which *Polycarpus* is sayd to haue receiued of the Apo-

Basill.

Lindanus.

The papistes leaue out that which maketh against them.

Policarpus taught that which he receaued of the Apostles.

Note this question.

The papistes distinguishe traditions against the scripture.

The fidelitie of the papistes suspicious.

stles? But let vs heare the testimonie of *Irenaeus* himselfe, who in *Eusebius lib. 4. ca. 14.* sayth, that the Epistle of *Polycarpus* to the Philippians was so written, and to this purpose made, that by it the forme of Faith, and the Doctrine of truth might be knowne, of those whiche haue regarde to their saluation. But in that Epistle, for that it is extant, there is no mention made of those thinges, which by the Papistes are vaunted for Traditions, but he writeth of the incarnation of Christ, of the mysterie of the Crosse, that Christ is our righteousnesse, that he hath taken away our sinnes, that we may liue in him, of the resurrection, of the last Iudgement, of Faith, Hope, Charitie, of good workes, of bearing with the weake, of prayer and of other thinges, which are expresly contayned in the Scripture. Therefore the forme of the fayth of *Polycarpus* is not without the limits of the Scripture.

Eusebius lib. 4. ca. 13.

Policarpus epistle hath none of the Popish traditions.

Let vs adde another testimonie which is yet more playne. For *Irenaeus* in *Euseb. lib. 5. ca. 20.* rehearceth that he wrote not in Papers, but in his heart, how *Polycarpus* tolde, that he was conuersant with the Apostles, how he made mention of their wordes, and what thinges hee hearde of them touching the Lorde his vertues or miracles, and his doctrine. My (friend) *Andradius* triumpheth in good earnest of this place, for traditions without Scripture. But *Irenaeus* doth straight way adde, that *Polycarpus* shewed those thinges, which he receaued of them, that themselues saw the worde of life, πάντα σύμφωνα ταῖς γραφαῖς, *all according to the holy Scriptures.* This in truth is a golden sentence of *Irenaeus*, which very well declareth, after what maner the most part of the opinions and doctrines of the olde Writers are to be vnderstanded, concerning Traditions. The Apostles deliuered out many thinges by worde of mouth: the Apostles disciples receaued many thinges of the Apostles by Tradition of mouth, which they againe afterwarde deliuered to their disciples. But *Irenaeus* sayth that they were all σύμφωνα ταῖς γραφαῖς, *agreeing with the Scriptures.* And we refuse no iote of thē, but we receiue and reuerence all things which are agreeable to the holy Scriptures. But the Papistes contend and striue for such maner of Traditions, as by no testimonie of the Scripture can be proued: for *Andradius* vseth these wordes, who also pronounceth a curse against them which say: *Except we shall be euidently taughte out of the olde and new Testament, we follow not the doctrines of the Fathers, and the Tradition of the church.* Let the Reader himselfe frame an Antithesis or contrarie position of those thinges which *Polycarpus* receaued of the Apostles and gaue out by traditiō, (for *Irenaeus* pronounceth them al to haue bene agreeable to the holy

Eusebius 5. cap 20.

Andradius.

All the traditions of the Apostles agreeable to the holy scriptures.

Scrip-

s) and of those thinges whiche the Papistes bragge of, vn- *Popish tradi-*
le of Traditions, for of them they affirme plainly, that they *tions not to*
proued by no testimonye of Scripture. Naye rather they *be proued by*
ce a curse againste all, whiche seeke and require a consent *scripture.*
ment to bee had beetwene Popishe Traditions and the olde
Testament.

first kinde of Traditions than is, that the Apostles deliuered *The first*
e by worde of mouth, but the same was afterward sealed and *kinde of tra-*
me in writing in the Scripture. Those that were Apostolicall *ditions.*
also shew many things which they receaued of the Apostles,
ρα σύμφωνα ταῖς γραφαῖς, *all agreeing with the holy scrip-*
And these thinges certainly doe make nothing for defence of
traditions, which can be proued as they themselues confesse,
testimonie of Scripture. And it is to be noted in this first kinde *Note.*
ditions) how fraudulently the Papistes alleage and handell the
onies of the Scripture & of antiquitie, for the establishing and
ning of their forged traditions.

THE SECOND KIND OF TRADITIONS.

THE seconde kinde of Traditions is, that the Bookes of
holye Scripture, (no interruption of the course of times
happening (as *Augustine* speaketh) and being by a cer- *Augustine.*
tayne succession of continuall ioyning, kept by the Church,
uely passed ouer to posteritie) are by hand, as it were, deliuered
Origen sayth, that he ἐκ παραδόσεως, learned by tradition, that *Origen.*
oure Gospelles must be in the vniuersall Churche vndoubted.
Eusebius disputing of the Canonicall Bookes, doeth dyuerse *Eusebius.*
vse the wordes of *deliuering* and *receauing*. And what the rea-
meaning of this Tradition is, that is to saye, of the Church
g testimonie of the very true and Canonicall Bookes of the
ture, is afore largely declared, when I intreated of the Bookes *In the trea-*
h were canonicall. And now we doe reuerently take and allow *tise going be-*
tradition, wherby the Bookes of the holy Scripture are deliuered *fore.*
and vnto vs. But they maintain neuer a whit the Papistes, which
e for opinios which cā be proued by no testimonie of Scripture.
the Church graunteth by that Tradition, that she is bound to the
ce of the doctrine soūding in the Scripture; & also hath taught by
spreading abroad of that tradition, that posteritie also was bound
o the Scripture. And in the time of the Fathers, those which at the

The Fathers sent thē that enquired for the truth to the scriptures Augustine.

(mouth of Church) did enquire for the truth, were led vnto the Scriptures: as appeareth out of *Augustine, de catechisandis rudibus.*

And *Augustine* in the fift Chapter against the Epistle of *Manichaeus* sheweth how he was brought to the faith of the catholique Church. For he sayth he obeyed the Catholicks whiche prayſed the Gospell, and sayd, Beleeue the Gospell. And in that place he putteth downe that well known sentence: *I verely would not beleeue the Gospell, were it not that the authoritie of the catholique church moued mee.* Than out of the witnesse of the Church he was moued to reade the Gospell, and to beleeue that the Doctrine manifested by God was therein contained. And doth he after he beleeued the Gospell promise that he will more beleeue the Church than the Gospell, if the Church doe determine or set forth any thing, that either is agaynste the Gospell, or else that can be proued by no testimonie of Scripture? Surely he sayth not so. Nay rather he doth else where pronounce a curse agaynst them that preach any thing beside that which we haue receaued in the legall and Euangelicall Scriptures. And in the verye same place he sayth, that he because he beleeueth the Gospel, cannot beleeue *Manichaeus*, for that in it he readeth nothing of the Apostleship of *Manichaeus*. This seconde kinde of Traditions than doth lead vs along to the Scripture, and bindeth vs to the voice of the doctrine that soundeth therein: so farre off is it, that the Maxime of the Papists is thereby proued (namely) that many doctrines and opinions of faith may be receaued, which can be proued by no testimonie of Scripture.

Augustine accurseth those that preache any thing contrarie to the scripture.

An obiection of the papists.

But the Papists obiect: If you receaue this Tradition of the Church, bearing witnesse of the Bookes of holy Scripture, by what righte doe ye reiect and cast from you the rest of the Traditiōs, of which the Popish Church beareth witnesse, that they are deliuered by the Apostles without writing? For the witnesse of rhe Church, as sayth *Andradius*, either is altogether to be contemned, or else verely altogether to be embraced. I aunswere: There is a wonderfull great difference betweene the Primitiue Church, which was in the time of the Apostles and the Apostles disciples, and did testifie of the Bookes of holy Scripture; and betweene the Popish Church whiche thrusteth out vnto vs her forgeries and inuentions without any proofe, in place of the Traditions of the Apostles.

Andradius. The answere.

Forgeries for traditions.

The Fathers when they describe this Tradition of the Bookes of Scripture, they proue it out of the Primitiue Church. If they doe the same with the like maner and reason of certaintie, about and in the

other

ditions also of whiche they haue else where made menti- is in good soothe preuaile, that they maye be receaued like righte and authoritye also. But they affirme that those whiche were *deliuered* by the Apostles, were all agreeing to e Scriptures, as erewhile I saide out of *Irenaus*, and will by more largely shewe. We haue than by the very Tradition of ers, that whereby we may deserne and iudge, which be the ostolicall Traditions, as *Hierom* saithe vpon the first chapiter s: The sworde of God whiche is the liuely worde of God, e those thinges whiche without authoritie and testiminies of ptures, men inuent and faine of their owne heade as thoughe ne by Tradition from the Apostles. The Tradition therefore Churche, doth so commend and set out vnto vs the bookes of ripture, that it monisheth that all other thinges are to be ru- squared after it, (as the testimonies in the premisses allea- shewe) and that those thinges whiche are agreeing to it e receaued, and that those thinges that are not agreeing to it, he they be set forthe as it were a Tradition of the Apostles, e stroken with the sworde of the worde of God. And this is ne and true solution of that former obiection, and the Papists t reiecte it, for else euen by the same right should they them- be constrained to receaue also the Traditions of the Pharises the *Cabata* of the *Thalmudistes*. For *Augustine* dothe skil- all the Iewes our librarie keepers and secretaries, as they that keepers of the bookes of the Olde Testament, carying aboute yet in their very banishement the same custodie.

Papists in deede seeke a refuge and a starting hole (namely) e Churche receaued the bookes of the olde testament, of the ion or deliueringe not of the Pharises, but of the Prophets, of and of the Apostles. But because the race and course of times is not interpreted, according to *Augustines* minde, is here- quisite, the Pharises cannot be excluded & shut out from that esse bearing of the bookes of the olde Testament. Wherefore did not Christ and the Apostles, who receaued the Tradition e bookes of the old Testament, with like right also receaue the of the Traditions of the Elders, when as iwis they had this gaye *It was saide to them of olde time?* With what right doe the Pa- es themselues reiecte the *Thalmudical* Traditions, whereas they eaue the Tradition of the Iewes touching the bookes of the olde tament? If they shall say that the Iewes fained of their owne head

VVhat more reasonable offer vvill the papists looke for, than this is.

Hierom.

VVhat the Tradition of the Church teacheth

The Iewes our Librarie keepers.

The shift of the Papistes againste the reason going afore.

The Ievves Cabala.

the *Thalmudicall Cabala*, the Iewes will stoutly denie it, for they alleage the Patriarches, *Moses*, and the Prophets to be the firste authours and deuysers thereof. Wherefore then doe yee Papistes neyther giue credite to this their witnesse, when as notwithstanding we in like maner refuse not their witnesse of the Bookes of the olde Testament? We aunswere simplie: Because wee learne out of the bookes of the Prophets, of which the Iewes beare witnesse, that there is sealed in writing as much of the doctrine of the Patriarches, *Moses* and the Prophets, as is sufficient and needefull. Therefore wee examine all the rest of the Traditions according to those thinges which are written, and wee receaue not the Tradition of the Iewes which is contrarie to this witnesse, who deliuer by Tradition many thinges without, beside, and contrarie to the Scripture, but with very good righte we refuse them, for wee learne so to doe out of the verye same Bookes whiche the Iewes commende vnto vs by their owne testimonie. If the Papistes haue any other aunswere, let them bring it out, and wee shall be able to oppose and set the selfe and same agaynste their Obiection, why it is, that when wee receaue the Tradition of the Churche concerning the Bookes that are Canonicall, wee doe not in like maner receaue all the rest which vnder the title of Traditions are thrust forth vnto vs by the popishe Church.

Why Ievvish Traditions being contrarie to the Scriptures are reiected

THE THIRD KIND OF TRADITIONS.

Appoint the third sort or kinde of Traditions, to be that whereof *Irenaus* in the thirde Booke and *Tertullian de Prascriptions aduersus hæreticos* doe speake: for with great prayses and tytles doe both of them set forth and aduaunce the Tradition Apostolicall. *Irenaus lib. 3. cap. 3.* sayeth: The Tradition of the Apostles manifested and declared in all the whole worlde, is in the Churche present to bee vewed of all persons that are willing to heare the truth. And in the fourth chapter: Yee maye not yet seeke among others the truth, whiche easilye you maye take and haue of the Churche, seeing that the Apostles who were riche as it were in laying vp, haue moste bountifully packed vp and bestowed therein, all thinges whiche belong and appertaine vnto the truth, that euery one that will, maye take oute of it the drinke of life, for this is the entring in vnto life, as for all the rest are theeues and murderers. For whiche consi-

Irenæus.

That is, in the Churche.

rion wee must shunne and auoyde them, but those thinges long to the Churche, we must with greate diligence make ff, and wee must laye holde on the Tradition of the truth. at if the Apostles iwis hadde leste vnto vs no Scriptures, wee not followe the order of Tradition, whiche they de- nto them, vnto whome they committed the Churches? to he ordinaunce many Nations of Barbarians accorde, ha- ithout letter or ynke saluation written in their hartes by the ost, and obseruing diligently the olde Tradition of the A-

tullian de prescriptione (sayth): We will therefore directe Tertullian.
scription: If Christ sent his Apostles to preache, there are no eachers to bee receaued, than those whome Christe hath d. But what they haue preached, that is to say, what it is rist hath reuealed vnto them, I will also here prescribe, that it o otherwise to bee approued, but by the same Churches, the Apostles themselues haue builte, they preaching vn- as well by word of mouth, as by Epistles. It followeth af- le, If these thinges be thus, than is it apparaunt that all the e that accordeth with those Apostolicall Churches, mother es, and originall Churches of Faith, is to be accounted and re- nto the truth, holding that without doubt, which the Chur- e receaued from the Apostles, the Apostles from Christ, and rom God, as for all other doctrine we must afore hande con- of it to be a lye, if it sauor or haue a smacke against the truth of urches, and the Apostles, and Christ, and God.

se mightie great praises of Traditions, seeme altogether to much the Papistes against the Scripture. For they leade and s it were) in Triumphe in all their Bookes that sentence taken *Tertullian*, which is thus: We must not then appeale to the es, neither must we settle our controuersie in them, in which either none or else an vncertain victorie.

simple and naked truth that is firmely founded and stablished, t knoweth it selfe cleare, is neither afrayde of, nor yet see- starte aside from the true Testimonies of antiquitie. For I nifestlye shewe that those disputations and reasoninges of and *Tertullian* infringeth not: but lette the whole course ir disputation be considered. For as the interpreters of the saye, It is a point of discourtesie, withoute considering the law, to giue sentence according to some peece of the law, The testimonies of Ireneus and Tertullian make not against vs.

The causes of our speaking, must interprete the meaning of our vvordes.

so *Hilarius* doth geue right admonition, that in our disputations the vnderstanding of the words are to be taken from the causes of speaking. let vs beginne therefore at that question whiche is the state and issue of the disputation of the Papistes touching Traditions: and let vs serche whether the disputation of *Irenaeus* and *Tertullian* were directed to this pointe to allowe and receaue certen opinions and rules of faith, which coulde be proued by no testimonie of Scripture, but suche as they would haue them beleeued without Scripture, without the compas of Scripture, and beside Scripture, by Tradition onely, whereof there are extante no testimonies in the Scripture. But the matter is very plaine. For both *Irenaeus* and *Tertullian*, doe expreslie shewe, concerning what opinions or Doctrines of faith that disputation was appointed, for they do word for word almost rehearse those articles of the faithe, whiche at this day the *Simbol*, that is called the Apostles, conteineth. And cannot those articles of the faith be proued, shewed and confirmed by the Scripture? And cannot the errors of heretiques contrarye to these articles bee resisted and confuted by the Scripture? Certeinly it is moste manifeste, that the summe of the whole Scripture consisteth especially in these articles. And *Irenaeus* in his third, fourth and fift bookes, doth no other thing than this, that he proueth and confirmeth at large out of the Scriptures these articles of the faith; and out of the testimonies of the Scripture he taketh the confutations of the corruptions that are contrary to those articles. This than that is most manifest, and can by no manner of meanes be denied, muste first of all bee marked diligentlye in this disputation, namely that there was no controuersy touching the opinions or rules of faithe, whereof either the prose, or else the confutation of the contrarie coulde not bee borrowed and taken out of the testimonies of Scripture. For they are those articles, in which as it were, the summe of the whole Scripture consisteth. And let this therefore be marked, for the reader shall (thereby) knowe, with what cunning handling the Papists wrest these disputations of *Irenaeus* and *Tertullian* to serue for their Traditions, whereof they make confession, that they can be proued by no testimonie of Scripture.

No controuersie in Ireneus and Tertullian touching rules of faith vvithout proofe of Scripture.

The papistes vvrest the Fathers.

But what was the cause, seeing that those articles of the faith haue in the Scripture many certain, firme, and plain testimonies, that *Irenaeus* and *Tertullian* doe appeale to the Traditions, which the Apostolicall churches hauing receaued of the Apostles, did thā hold and obserue? It is not needefull to gesse at that cause by coniectures. For either of them doth manifestly declare it. Was this the cause (trow ye) (namely)

) that they could not out of the Scripture bring testimonies euident nd firme ynough touching those articles of the faith, or else thereby confute the fables of heretiques? No iwis, for the heretiques themselues could not denie, that that Faith of the Church had foundations and testimonies in the Scriptures, and that their fained deuises was controled and confuted by the Scriptures. For therevpon they did either reiect the Scriptures, or depraue and corrupt them, or did finde lackes that they were insufficient. For so *Ireneus* saith, *lib. 3. cap. 2.* When as they are controled out of the Scriptures, they turne themselues to the accusing of the Scriptures themselues, as though they were not right, nor yet came from authoritie, and because they are diuersly spoken, and because the truth cannot be found out of them by those whiche knowe not the tradition, for the truth was not deliuered in writing, but by word of mouth. *Tertullian* saith thus: This heresie receaueth not certaine Scriptures, and if it receaue any, it perueretth and turneth it topsituruie with puttinges too, and pullings fro according to the disposition of their purpose, and if it receaue any, it receaueth not them whole &c. Also, They saye the Apostles would not reuealе all thinges to all menne, and that they committed somethinges openly and to all, and somethinges secretly and to a fewe, and that Paule calleth this *depositum*. The Reader perceaueth, that heretiques, when they sawe that they were plainlye and stronglye confuted out of the Scriptures, moued contention touching the authoritie of the Scriptures themselues. First: that they were not right, and therefore were not to be receaued and allowed. Secondarilie: That they were diuersly spoken, so that by them could not begathe a certaine and firme opinion or doctrine. Thirdly: They allowed not all Scriptures, but certaine onely, and yet not those whole also, but they put too many thinges, many thinges also they pulled away. Fourthly: They laied in, that the truth could not be found out by the Scriptures alone, except Traditions were added and put too, such as were deliuered, not by writing, but by worde of mouth from the Apostles. Fiftly: They fained that the Apostles cõmitted and left somethinges openly and to all, as those were the which they published in writing, and some thinges secretly and to fewe, out of the which they proued their lies and forgeries. And because these later may be of like authoritie as be the other, that therefore the Scriptures ought to be expounded and corrected according to the secret and priuie Traditions, which are deliuered, not by writing, but by word of mouth. These matters are thus recited of *Ireneus* and *Tertullian*, whereby it appeareth

The cause why Ireneus and Tertullian did appeale to Traditions.

Doe not the papistes the same in maner at this daye.

And so say the papists.

Depositum a thing leste vvith one, or a guage.

Reasons of the heretiques against the authorie of the scriptures.

appeareth manifestly, for what cause and to what ende, those fathers appealed vnto Tradition. For in as muche as they receiued not nor allowed of certaine Scriptures, or else allowed not of them wholye, and founde lackes that they were not righte, or else that they were diuersly spoken, or else that they were insufficient, so that by them a'one, the truth coulde not be founde oute; for that cause, sayeth *Tertullian*, there is no appealing to the Scriptures, nor yet controuersie to be setled in them, in whiche there is eyther none, or else an vncertaine victorie against suche, namelye Heretiques. Doeth he iudge that those articles of the Faith, whereaboute the controuersie than was, could not be defended out of the Scriptures agaynste the Heretiques, or else that the corruptions of the Heretiques coulde not by them be confuted? Certaynelye *Ireneus* doeth it (by the Scriptures) at large, and of it selfe it is very manifest. But of those Heretiques, which brought in doubte the authoritie of the Scriptures, and did set Traditions opposite and agaynst the Scriptures, and which brought out other Scriptures, turned topsie turuie with puttinges too, and pullinges fro, which they auouched to be true and naturall, of those Heretiques, I say, *Tertullian* speaketh this. And hee addeth a reason, (namely) that first it must be proued, amōgst whom the truth of the Scriptures is, before a man appeale to the Scriptures. It is verye plaine that this is the minde and meaning of *Tertullian*. Than the Papistes deale wickedlye, because that of that which was spoken after a sorte, they wrest the minde of *Tertullian* as though it were spoken simplie, as though vtterly in controuersies about religion, we ought not to appeale vnto the Scriptures, and as though in disputations and reasoninges about opinions and rules of faith, there were in the Scriptures either none, or else altogether an vncertaine victorie. For that this is moste false by the consente of all the Fathers, is afore prooued, and also *Tertullian* neuer was of that opinion.

Note the meaning of Tertullian.

Note.

The papists deale vvickedly.

A dicto secundum quid, ad dictum simpliciter.

Because therefore that the Heretiques did set Traditions agaynste the Scriptures, so that they went about by Traditions to shewe, firste, That the Scriptures which the Church had receaued as Canonicall, are not true, and in all pointes to be receaued. Secondly, that for their diuersities, that is to say, for their doubtfulnesse, or vncertaintie and darkenesse the truth cannot be vnderstāded by the Scriptures. Thirdly, that out of the Scriptures alone the truth cannot be vnderstanded, except the Traditions be also added, which were deliuered, not by writing, but by worde of mouth, for beside those thinges, whiche the Apostles

In the chapiters before going touching the Scripture, the heretiques did set Traditions opposite to the Scriptures.

Apostles deliuered openly and to all, which afterward they shewed in writing, they committed certaine other thinges secretly and to a few: therefore doth *Ireneus* and *Tertullian* challenge and call forth the Heretiques vnto Tradition. And because Traditiõs were brought out & boasted on both sides, they dispute about that questiõ, namely, Which is the true Tradition of the Apostles. And they prooue that that onely and solely is the truth, which Christ receaued of God, and deliuered vnto the Apostles, which the Apostles again deliuered vnto the Churches, and which was in the Churches kept and obserued by succession of Elders. And because at that time, in those Churches specially which were founded by the Apostles, the truth of Apostolicall discipline, and of the christian faith did flourish, so that as yet they retained and kept wholy the conueyaunce of the religion vnto them cleane and pure, it was surely a moste sweete and comfortable thing to view and consider the order and consent of the Churches in doctrine. And rightly then did *Ireneus* saye. Although there had bin no Scripture left by the Apostles, yet by that Tradition, whiche the Church, hauing receaued it of the Apostles, preserued and kept clean and pure euen vnto those times, might be knowne, which were the true Apostolicall doctrine. And shall the same be in force in the popish Church, so that whatsoeuer it holdeth and keepeth, in that only respect it may be iudged Apostolicall, although they can prooue it by no testimonie of Scripture? The patrones of the Romish Pope do stoutely striue for this, but we say, and euidence it selfe prooueth, that there is farther oddes and distaunce between the primitiue Apostolicall Church, and the Popish Kingdome, then is betweene Heauen and earth: therefore it is requisite that they first prooue their Church to be Apostolicall, before they claime this priuiledge vnto themselues.

Disputation aboute the true Traditions.

Great oddes betweene the primitiue Church and the Romishe Churche,

But let vs proceede in the inquisition and searche, for this must be marked what *Ireneus* and *Tertullian* haue prooued by the Tradition vnto whiche they appealed, whiche in those dayes was one and the selfe and same in all the Apostolicall Churches. But sure and certaine it is, by the confession, as I thinke, of the Papistes also, that they broughte not forth anye doctrine from Tradition contrarye and againste Scripture, for in this respecte they condemned such Traditions as the Heretiques boasted. This then shall be the question, Whether *Ireneus* and *Tertullian* haue broughte forth and prooued out of Tradition, a diuerse and contrarie doctrine, vnto that that is deliuered in the Scripture, that is to saye,

Ireneus and Tertullian broughte foorth no doctrine out of Traditions that was contrarie to the Scipcures.

Whether they haue disputed & shewed, that the Chucrh at that time hadde by Tradidition many opinions and mysteries of faith, which coulde be proued by no testimonie of Scripture. For I haue alreadie sundrie times said, that this is the issue of the controuersie, betweene vs and the Papists.

The issue in the disputatiõ about Traditions.

And both of them recite, what it is that they proue by tradition, and they are the very Articles of the Faith, which the *Symbol* of the Apostles contayneth. But that they (I mean the Articles of the faith) are deliuered in the Scripture by many manifest testimonies, there is no doubt. They doe not therefore bring out and proue out of Tradition any other opinion or rule of Faith, beside those that are comprised in Scripture; but the same, and selfe and same opinyons & rules doe they shew and proue by Tradition also, whiche are comprehended in the Scripture. As for the causes for the whiche they appealed to Tradition, whereas they had many most strong testimonies in the Scripture, I haue afore reckoned them vp, namely that they mighte shewe the consent and agreement that the true Apostolicall Tradition had with the Scripture.

They proue the articles of the Faith by Tradition.

So therefore proue they also by Traditions, the truth, authoritie, and sufficiencie of the Scripture, because forsooth the decrees and rules of faith are altogether the same, which the Scripture contayneth, and which the primitiue Church, hauing receaued it by the tradition of the Apostles, hath euen vnto those times kept and retained pure and cleane. For not so much as a tittle, in all that disputation of *Ireneus* and *Tertullian*, can be shewed touching any opinion or decree, which they so bring out of Tradition alone, that it can be proued by no testimonie of Scripture.

And those thinges are attentiuely to be considered, for that they doe very strongly infringe and ouerthrowe the fablinges of the Papistes, touching the insufficiencie of Scripture, and touching those Traditions, which they can proue by no testimonie of Scripture. I haue simplie and plainely opened the state and issue of the disputation in *Ireneus* and *Tertullian*, and I see not, if the whole discourse be considered, how any other opinion or sentence may be picked out of it, than that it sheweth the agreement of the Apostolicall Tradition with the scripture, so that it is all one doctrine whiche the scripture deliuereth, and which the primitiue Church receaued by the Tradition of the Apostles. And the authours themselues doe shew in plain wordes this same sentence and opinion. For *Ireneus* doth afterwarde at large proue by scripture, the same which he shewed by Tradition.

Attentiuenesse required about the consideration of the premisses.

Ireneus proueth by Scripture that which afore he

And

And in the entraunce of the same disputation he sayth, *cap.* 1. The Apostles indeede at that time preached the Gospell, but afterwarde by the will of God they deliuered it vnto vs in Scriptures or writinges, to be in time to come the foundation and piller of our faith. And *cap.* 3. They that are willing to learne maye, and also may learne to vnderstande the Apostolicall Tradition of the Church, that this Father of our Lord Iesus Christ, is of the Churches preached and shewed out of the very Scripture.

proued by Tradition.

VVhy the Apostles did vvrite the Gospel.

And *lib.* 4. *cap.* 63. he sayth, A true knowledge is the Apostles doctrine, and the old state of the Church in the vniuersall worlde and in the character or figure of the body of Christ, according to the successions of Bishops, vnto whome they haue deliuered that Church that is in euery place, which came euen vnto vs being kept without feigning, by the very full and plentiful handling of the Scriptures, a lesson not receauing taking away without falsifying, and according to the Scriptures a legitimate and diligent exposition, both without daunger and without blasphemie, and a principall gifte of loue, &c. You heare the auncient state of the Church, and the doctrine Apostolicall to haue by succession of Bishops come euen vnto the time of *Ireneus*, and to haue bene kept without feigning. But how? By the very full and plentifull handling, saith he, of the Scriptures, and by exposition according to the legitimate Scriptures. He sayth not, by rules of faith, that can be proued by no testimonie of scripture.

The Papistes haue alwayes in their mouth, the olde state of the Church, and the Traditions deliuered by hand: but this is a cleare testimonie of *Ireneus* concerning the true auncient state of the Apostolicall Church, and how the Tradition Apostolicall was kept without feigning.

So *Tertullian de prascriptione*, But the Heretiques also make adoe about the Scriptures, and perswade concerning the scriptures. They could iwis speake from else where, sayth he, of matters of fayth, saue out of the Scriptures of faith. Also, They beleeue without scriptures, that they may beleeue against the Scriptures. And afterwarde, thus sayth *Tertullian*, aunswering to that which the Heretiques fayned: That the Apostles, beside those thinges which they did deliuer openly and to al, did commit certain other thinges also secretly and to a few, and that Paule calleth this *depositum*: What thing (sayth hee) committed to keepe is this that is so close, that it must be deputed to another bodies doctrine? is it of that denouncing, whereof he speaketh: I commit vnto thee this denunciation *Timothie*. Also of that precept

Tertullian.

Ironia.

Heretiques beleeue vvithout Scriptures that they may beleeue against the Scriptures.

2 Timo 3.14.

1 Timo 6. 20.
2. Timo 1. 14.

Depositum a thing committed to be kepte.

1.Time 6.13.14 precept whereof he ſayth : I denounce vnto thee that thou keepe the commaundment, which commaundment, and which denouncing, is vnderſtanded by that which was written afore & which was written after. I am not ignoraunt that ſomewhat is after a ſort ſhewed in this ſaying touching farre fet doctrine. Alſo, For when he ſayth (*theſe*) he ſpeaketh of thoſe thinges, whereof he did preſently write, but as touching hidden or ſecrete thinges, he would haue ſayde as of thinges abſent or away or (hidden) in the conſcience, not (*theſe*) but (*thoſe*).

The Apoſtle meante thoſe thinges vvhich he there did vvrite and not any thing priuely taught.

Alſo in the 109 page (he ſayth). Runne through the Apoſtolicall Churches, in which euen the very chaines of the Apoſtles are to this daye ſet in, and authoritie exerciſed in, in whiche their very originall writings are as yet recited, ſounding forth the voice, repreſenting the countenaunce and ſhewe of euery one of them. Alſo, Thou haſt Rome, and from thence alſo haue wee authoritie readily. Let vs ſee what Roome hath learned, let vs ſee what it hath taughte. It acknowledgeth one GOD the Creator of all thinges, and Chriſte Ieſus borne of the Virgin Marie, the Sonne of GOD the Creator, and the reſurrection of the fleſhe. It mingleth the lawe and the Prophets with the Euangelicall and Apoſtolicall writings, and thence let it ſeeke for that faith. And by and by he ſayeth of the Heretiques : They that had purpoſed to teache otherwyſe and contrarilie, thoſe did neceſſitie conſtrayne otherwiſe and contrarily to diſpoſe the inſtrumēts of doctrin. For elſe they could not teach otherwiſe & cōtrarily, were it not that they had otherwiſe & contrarilye, by which they mighte teache their Hereſie. And as vnto them the corruption of doctrine coulde haue had no ſucceſſe withoute the corruption of the inſtrumentes thereof, euen ſo vnto vs the foundeneſſe of doctrine would not haue accorded, without the ſoundeneſſe of thoſe thinges by which the doctrine is handled. Let the Reader conſider, howe *Tertullian* ſpeaketh in this ſentence of the Scripture. And putting in a fewe matters betweene, he ſayth thus, touching the Scriptures. That whiche wee are, the ſame are they, we are, from the beginning, of them. Thou ſeeſt Reader what a compariſon or concorde he maketh of the Scriptures, and of the Primitiue Church holding the ſincere Tradition of the Apoſtles. That, ſayth he, that we are (namely holding the Tradition of the Apoſtles) the ſame are the Scriptures, and certainely we are of them. They are therefore (as I may ſo tearme them) two thinges of equall and like force, being the one as much as the other, or tearmes that be conuertible (namely) the auncient ſtate of the Churche holding the true Traditions of the Apoſtles;

Euen Rome in thoſe dayes built vpon the Scriptu es and not vpon Traditions vvithout Scripture.

The Heretiques did abuſe the authoritie of the Scriptures and corrupted them that they might the rather enforce theire hereſies.

Conuertible becauſe the one may ſerue aptly in the others place.

postles; and the doctrine of holy scripture.

I haue therefore entreated of these thinges somewhat the more largely. Firste therefore, because that those maymed and curtalled sentences, that are cited out of *Ireneus* and *Tertullian*, maye trouble the Reader, except their whole disputation were sette foorth to bee considered of and weighed. Secondarily, because that out of that disputation of *Ireneus* and *Tertullian*, is moste stronglye defenced and allowed our opinion and sentence touching the authoritie, perfection and sufficiencie of the Scripture, and withall are confuted the Traditions of the Papistes which themselues graunte, that they can prooue by no testimonie of the Scripture. For I haue shewed that *Ireneus* and *Tertullian* doe prooue and allowe the consente that is betweene the Apostles Traditions and the Scripture, in such wise that the Tradition is not opposite and contrarye to the Scripture as being eyther false, or else ambiguous and doubtefull, or yet vnperfecte: (for *Ireneus* in the seconde Chapter, sheweth that the Heretiques wente about with muche adoe to haue it so) but that by the Tradition is prooued and confyrmed, the truth, authoritie, certaintie, perfection, and sufficiencie of the Scripture, in so muche that the auntient estate of the Churche, and the true Tradition of the Apostles is kept and obserued by meanes of the handling and expounding of the Scriptures. When as therefore Traditions are propounded and put foorth, that accorded not with the Scripture, and cannot be shewed and prooued by the Scripture: it is oute of all doubte that they are not of the Apostles. This grounde and foundation is firme and verye euidente, and though it may be set vppon and tossed too and fro with sophisticall cauillations, yet maye it neither be shaken nor ouerthrowne. Therefore doe I commende diligently vnto the Reader this disputation or discourse of *Ireneus* and *Tertullian*. That therefore whiche *Tertullian* speaketh touching the Doctrine of Christ and the Apostles, the same doe we most rightly applie to the Scripture: for they are (as is sayde alreadie) tearmes conuertible. And this is the opinion and minde of *Tertullian*: When we beleeue, wee desire or list to beleeue nothing beyonde (the limittes of beleefe), for this doe wee firste beleeue, that there is nothing that wee oughte to beleeue further (than so). These thinges sayth *Tertullian* touching doctrines or opinions, but touching rites or customes I will speake somewhat hereafter.

The auncient state of the Church, and the doctrine of holy Scripture are tearmes conuertible.

The opinions touching the sufficiencie of the Scripture is confirmed by Ireneus and Tertullian.

For many thinges are forged vnder the name of the Apostles and Fathers.

Traditions vvithout scripture are not the Apostles Traditions.

Tertullian.

And to the confirmation of those matters, which hitherto I haue

ſpoken, thoſe thinges make much whiche afore I haue noted out of *Euſeb.lib.5.ca.20.* touching the teſtimonie of *Ireneus* vppon the Traditions of *Polycarpus*, namely for that *Polycarpus* maketh mention vnto his Diſciples, of thoſe thinges whiche he had receaued of the Apoſtles as being liuing witneſſes, touching the Lorde his vertues and miracles, and his doctrine. But what? Were they other, than the ſame which are deliuered in the ſcripture? Did *Polycarpus* delyuer certaine opinions or doctrines, as deliuered and receaued from the Apoſtles whiche can bee proued by no teſtimonie of Scripture? No forſooth, ſayth *Ireneus*, but he deliuered, πάντα σύμφωνα ταῖς γραφαῖς, *all agreeable to the Scripture.* Such then haue bene, be, and ought to be all Traditions, whiche are brought forth as Apoſtolicall. And they are alwaies to be examined, whether they haue that *agreement* of *Ireneus*, with the holy ſcripture. If than it be with a true and godly deſire demaunded or ſought, what the true, aunciente and Apoſtolicall Tradition is, we neede not deuiſe and inuent Fables touching Purgatorie, touching holy water and ſuche like. For *Ireneus* and *Tertullian* in that diſputation, whereof we haue ſpoken many thinges, ſpeake not in generalitie onely, but plainely and manifeſtly euen in ſpecialtie they ſhew, deſcribe, and recite in expreſſe wordes what the Apoſtolicall Tradition is.

Polycarpus deliuered nothing by tradition but that vvhich may be proued by Scripture.

Tradititions are to be examined by the Scripture.

For the moſt auncient *Symbols* comprehending the ſumme of doctrine and Apoſtolicall Tradition are extant in three places of *Ireneus* and *Tertullian*, which I will ioyn in writing. For they ſhall ſhew whence the *Symboll* that commonly is called the Apoſtles, is taken. For *Ireneus lib.3.cap.4.* ſayth, That certaine barbarous Nations, doe diligently without letter or ynke obſerue and keepe the olde Tradition: beleeuing in one God, the maker of heauen and earth, and of all thinges that are in the ſame, by Chriſt Ieſus the ſonne of God, who for the moſt apparaunt loue towarde his workemanſhip, hath taken vpon him the generation which ſhould be of a Virgin, himſelf by himſelf vniting the manhood vnto God, and hauing ſuffred vnder *Pontius Pilate*, and riſing agayne, and receaued in brightneſſe to come againe in glorie, a Sauiour of them which are ſaued, and a Iudge of them that are iudged, and ſending into euerlaſting fire the tranſformers of the truth, and the contemners of his Father, and his comming &c. Vnto the which barbarous perſons if any man haue ſhewed thoſe things which are inuented by the Heretiques, ſtraight way they will ſtoppe their eares, and run awaye as farre as they can. So by that old Tradition of the Apoſtles they allow not of the mon-

The ſimbols of the faithe are traditions of the Apoſtles.

ſtrous

ſtrous ſpeeches of Heretiques,&c.

This is the true and auncient Tradition of the Apoſtles, which deliuereth nothing without and contrarie to Scripture, but comprehēdeth the ſumme of the whole Scripture.

And in the firſt Booke and ſeconde chapter, *Ireneus* in like maner expoundeth the Apoſtles preaching: The Church, ſayth he, being ſowed throughout the whole vniuerſall worlde euen vnto the vtmoſt coaſts of the earth, hath receaued both from the Apoſtles, and alſo their diſciples that faith which is, in one God the father almightie, which made heauen and earth, the ſea and all that in them is: & in one Ieſus Chriſt the ſonne of God incarnate for our ſaluation: & in the holy Ghoſt, which by the Prophets hath preached, the diſpoſinges and purpoſes of God, and his comming, and that generation which is of the Virgin, and the paſſion and riſing againe from the dead, and the aſcending of the beloued Ieſus Chriſt our Lord in the fleſh into the Heauens, and his comming from the heauens in the glorie of the Father, that to Ieſus Chriſt our Lorde and God and Sauiour and King, according to the pleaſure of the Father inuiſible, euery knee may be bowed, both of thinges in heauen and earth and hell, and that euery tongue ſhoulde make confeſſion vnto him, and that he ſhoulde execute iuſt iudgement in all thinges and perſons, and might ſende into euerlaſting fire ſpirituall wickedneſſe, and the Aungels that became tranſgreſſors and Apoſtataes, and the vngodly, and the vniuſt, and the wrong dealers and blaſphemous perſons; but that to the iuſt and vpright dealers, and to ſuch as keepe his commandements, and perſeuere in his loue, (giuing life to ſome from the beginning, and vnto ſome by repentaunce) he might giue in ſteede of a reward vncorruption, and mighte cloath them with eternall brightneſſe. When as the Church hath receaued this preaching and this faith, it doth alſo being ſowne in the vniuerſall world throughout keepe and obſerue them diligentlye, as dwelling in one houſe, and in like maner it beleeueth them, as hauing one ſoule and one hart, and it preacheth and teacheth, and deliuereth agreeablye the ſame, as profeſſing one mouth. For although there are in the worlde vnlike ſpeeches, yet neuertheleſſe the vertue and force of the Tradition is one and the ſame. And neither thoſe Churches whiche are founded in *Germanie* beleeue otherwiſe, or *deliuer* otherwiſe, neyther yet thoſe that are among the *Spaniardes*, neither thoſe whiche are in *Fraunce*, neither thoſe that are in the *Eaſt*, neither thoſe which are in *Ægipt*, neither thoſe whieh are in *Lybia*, neither thoſe which

The traditions vvhich the Church hath receaued.

Ephe. 6.12.

One tradition ouer the vvhole vvorld.

are planted in the middest of the world. But as the Sonne thorow the whole world is one and the selfe and same, so in like maner the light and preaching of the truth shineth euery where, & lightneth all men which will come to the knowledge of the truth, &c. This than is the Apostolicall Tradition, this is the true antiquitie of the Churche, this is the Catholick consent.

VVe haue the true Tradition, The Papists fable

And all are agreeable to the holy Scriptures, which wee both receaue and professe. We haue then the true and auncient Traditions of the Apostles. But the Papists fable about other trifles, whē as they dispute concerning Traditions.

Tertullian.

Tertullian also *de Præscriptione* sayeth: There is a rule of Fayth, whereby men beleeue that there is one God onely, and that there is no other beside the maker of the worlde, whiche brought foorth all thinges out of nothing, by his worde sent forth first of all things, that worde being called his sonne, seene diuersly in or vnder the name of the Lorde vnto the Patriarches, heard alwayes in the Prophets: lastlye broughte by the spirite of God and his power, into the Virgine Marie, made flesche in her wombe, and out of it was borne man, and was Iesus Christ, and after that preached a newe lawe, and a newe promise of the Kingdome of Heauen, didde myracles, was nayled to a crosse, did rise againe the thirde daye, was taken awaye into Heaueu, didde sit at theright hande of the Father, sente the deputed force of the holy Ghost, who mighte guydē and gouerne the beleeuers, shall come with brightnesse and honour, to take the sayntes into the fruition and vse of eternall life and the heauenly promises, shall iudge the prophane persons and vnholy to euerlasting fire after he hath raised vp both parties with restoring again to them their flesh. This rule as it shall be prooued to be ordeined and made by Christ, (so) hath (it) no questions or doubtes amongst vs, excepte suche as heresies bring in, and suche as make Heretickes. These thinges hath *Tertullian*. And I haue described and set downe these *Symbols*, to the ende I might shew that we reiecte not suche as euidently appeare to be the true & auntient Traditions of the Apostles. But the *Councell of Trent* (which thing is to be noted) hath therefore seuered apart the confession of the faith from Traditions, that wee might know they contend not specially and principally about those true, certain, & auntient Traditions of the Apostles & of the Church, but about other matters, which for the establishing of the Popishe Kingdome, they vnder the title and colour of the Tradition of the Apostles thrust forth vnto vs. And *Andradius* pronounceth a curse

vicariam vim.

VVe reiect not the true traditions of the Apostles.

against

against them, which say, *Vnlesse we shall be euidently taught out of the olde and new testament, we follow not the Doctrines of the Fathers, and the tradition of the Church.*

Though Andradius curse yet God vvill blesse.

THE FOVRTH KIND OF TRADITIONS.

THE fourth kinde of Traditions is, of the exposition, the true sense, or naturall sentence and meaning of the Scripture. For it is euidente out of *Ireneus* and *Tertullian* that they had contentions and bickeringes with the Heretiques, not onely touching the Scripture, but also touching the exposition or sense and meaning of the Scripture. For thus sayeth *Tertullian*: This heresie if in anye sorte it exhibite the Scriptures whole and vnmangled, yet neuertheleſſe it tourneth them, deuising and forging diuerse expositions. And euen so muche doeth the forged sense of the truth trouble and wrangle, as doeth their corrupting stile while they speake or write. Also, There in that place is the forgerie of both Scriptures and expositions to bee iudged, where there is found diuersitie of doctrine. And *Ireneus* sheweth, that the Heretickes had expounded the Scripture, not as it sounded in manifest and open places, but that out of figuratiue, parabolicall and darke places, they had framed and builte certayne plaees and monstrous matters, with whiche afterwarde they did shifte and dallye out manifest and open places. And they pretended, that they receaued those interpretations by tradition whiche was deliuered not by writing, but by worde of mouth. *Ireneus lib. 3. cap. 2.* and *lib. 2. cap. 35.* and in the Chapiters following. So also sayeth *Tertullian*: They leane vnto these thinges, whiche haue a doubtfull beginning. In this contention than concerning legitimate exposition, or concerning the true and natiue sense of the Scripture, whereas the Heretiques with their interpretations did pretende the title of Traditions, *Ireneus* and *Tertullian* doe appeale to the true Tradition of the Churche. For there is no doubte the Primitiue Churche receaued of the Apostles, and of those that were the Apostles Disciples, not onelye the Texte (as wee call it) of the Scripture, but also the legitimate and natiue interpretation thereof, which because the Primitiue Church had kepte and obserued euen vnto those times without feigning, so that by certaine documentes and lessons it might prooue, of whome it hath receiued the same, and so they might go vpward again euen vnto the Apostles, forsooth

Heretiques corruptly expounde the Scriptures.

The onerthvvart dealing of heretiques in expounding the places of Scripture.

Vnvvritten traditions alleaged about the exposition of the Scripture. Tertullian.

The Primitiue Church receaued not onelye the text but also the interpretation thereof from the Apostles.

moste

The godly confirmed against hereses for that they could deriue the naturall exposition of the Scriptures from the Apostles.

most delectable and pleasaunte was that consideration whereby godly mindes were very greatly confirmed agaynste the corruptions of the heretiques. But before that we proceede further, we must haue an eye backe vnto the state and issue of this our disputation touching Traditions, namely whether that *Irenaus* and *Tertullian* in that disputation concerning the interpretation of the Scripture, doe bring forth any opinion or rule, or any interpretation out from Traditions, without and beside Scripture, which may be prooued by no testimonie of Scripture. Certainly *Irenaus* sayth *lib.4. ca.63.* that legitimate exposition is according to the scriptures. And *lib.2. ca.46.* and 47. he deliuereth certaine rules of the interpreting of Scripture, by which may be vnderstanded, what the very and true Apostolicall tradition is touching the interpretatiõ of Scripture (1) That that sense is sound and without daunger, which is placed openly and without ambiguitie in the wordes themselues of the Scripture. And hee addeth: The whole Scriptures both Propheticall and Euangelicall, may be heard openly and without ambiguitie, and likewise of all persons. Also: We haue a rule, the truth it selfe, and the testimonie of God layde open and published, that is, (as saith *Augustine*) in those thinges which are set openly in the Scriptures, are founde all those matters, which containe faith and maners of liuing. (2) As for those thinges that in the Scriptures are spoken in parables doubtfully, those things that are spoken not plainely, neither in the speaking it selfe, neither without controuersie, they must not be interpreted contrarily to those thinges which are spoken plainely and openlye, neither must there be framed any thing out of them, that cannot be proued by other thinges which are spoken manifestly and plainely. And therefore he alloweth in these kinde of places an excercise and inquisition, but yet so that we fall not from that perswasion which is most manifestly preached and taught, that is to say, he will haue the darke and obscure places of Scripture to be expounded by them and according to them, which are most plainely set downe in the scripture. (3) He will so haue the interpretation to be ordred, that the substaunce or bodie of the truth may remaine and continue whole and sound, both with like fitnesse of partes and members, and withoute shaking or wresting, that is to say, an interpreter oughte to set before his eyes the whole bodie of doctrine which in the Scriptures is deliuered, lest his interpretation be not correspondent thereto. And he seemeth to will the same, that *Tertullian* speaketh, (namely) that the fewer must be interpeted according to the more, & that which

Irenens his mind touching legitimate exposition of the Scriptures.

Ireneus his rules for the interpreting of Scriptures

Al may heare the Scripture.

The second rule. Note.

The third rule.

Fewer places to be expounded after more.

Paule

Paule requireth *Rom.* 12. 6. that Prophesie maye be agreeing vnto faith (4) Many are the mysteries in the Scripture, whiche in this infirmitie (of ours) we cannot throughly searche. He sayth therefore, if we cannot finde out the solutions of all such matters as are in the Scripture required, yet for all that let vs not seeke out or require another God: that is to say, as before he spake it, let vs not fall from that perswasion which most apparauntly is set forth in the Scriptures. So in the Scriptures let vs solue some thinges according to the grace of God, but as for some thinges let vs commende them to God, not only in this world, but euen also in the worlde to come. And at the last he concludeth: If after this manner wee shall commit some poyntes of the questions vnto God, we shall both keepe our fayth, and also all Scripture giuen vnto vs by God, shall be found of vs agreeing together: the parables shall both agree with those matters that are apparauntly vttered: and also matters apparantly vttered, shall solue and make playne the parables: wee shall by the many and sundrie sortes of speeches perceaue and finde in our selues one agreeing melodie.

The 4. rule.

His opinion touching hard places of Scripture.

I haue therefore noted out of *Irenaus* these rules touching interpretation, as well for that they were profitable and goodly, taken frō the Apostolicall tradition, as also principally that I might shewe that the old tradition of the Apostolicall and primitiue Church, touching the interpretation or expounding of the Scripture, led not men away from the Scripture, nor yet in the expounding thereof fayned and deuised certaine rules or opinions withoute and beside the Scripture, which could be proued by no testimonie of Scripture, but that out of the Scriptures themselues, and according to the Scriptures, was ordred and taken a sounde sense and meaning of the Scripture.

The Tradition Apostolicall led not men avvaye from the Scripture.

It pertayneth also principallye to the Apostolicall traditions touching interpretation, that *Irenaus* and *Tertullian* recite and describe, when touching the veritie and trueth of expositions they appeale to the tradition of the Apostles, whiche then was as yet kepte in the Churches sincere and without stayne, such as that Tradition, namely the Symbol (of the Apostles) or the rule of fayth, the wordes whereof I haue noted in the thirde kinde of Traditions. But there is nothing in it without Scripture, without the precincte of Scripture and beside Scripture, but as *Irenaus* sayth of the traditions of *Polycarpus* πάντα σύμφωνα τοῖς γραφαῖς, *all according with the Scriptures.*

The Churches estate in Ireneus and Tertullians times.

And these naturall, auncient and true Traditions of the Apostles, doe we imbrace with very great reuerence. For we professe our selues to embrace and receaue with true fayth all the writinges of the Pro-

We embrace all the symbols and detest all heresies.

phetes and the Apostles, and that in this very natiue sentence and meaning that is expressed in the *Symboles* of the Apostles, of Nice, and *Athanasius*. We condemne also moste constantly all furies that fight and are against the *Symboles*, and that are condemned with the true Iudgementes of the Churche. *Tertullian* calleth the *Symbole*, the rule of faith, whereby if it be safe and whole, and hauing the forme thereof remaining in the order of it selfe, may be handled, discoursed and enquired, if ought seeme to hange in suspence through doubting, or else be shadowed through abscuritie and darkenes. And euen so *Augustine* when he is about to expound *Genesis* setteth first downe the Articles of the Fayth, so that if, in expounding of moste harde questiones, hee shall saye nothing againste this rule of Fayth, but such things as are agreeing vnto the same, he may not be saide to haue erred, althoughe perhappe he haue not atchiued in euery place the sense and mystery of the wordes, nor might seeme in all poyntes to haue sufficiently aunswered the questions.

Augustine.

✠

Ireneus.

Ireneus also *lib.1.cap.3.* sayth concerning that rule of Fayth, which afore I haue discribed: And (sayth hee) neither shall hee that can doe muche in vtteraunce, beeing of the number of them whiche beare rule in the Churches, speake any other thinges than bee these, neither yet hee whiche is weake in vtteraunce shall make lesse or diminishe the Tradition. And *cap.4.* hee writeth whiche were as a manne would saye the common places, in theire expositions that were of the more learned sorte; namely to search and finde out those matters which were spoken in parables, and to adioyne them to the argument and reason of truthe: to shewe forthe the disposition and ordinaunce of God wrought in mankind: to discourse of the fall of Angels and menne: to declare why God beeing one and the same hath created and made some thinges temporall and to abide but for a time, some thinges eternall, some things earthly, some thinges heauenlye: Why in the olde Testament God that is inuisible hathe appeared nowe in one forme, nowe in another; to speake of the difference of the olde and newe Testament: why God hath shutte all thinges vnder vnbeleefe, that hee might haue mercy on all: why the word of God is made flesshe, why he appeared, not in the beginning, but in the latter times; of the end of the world, of those thinges that are to come which are forshewed in the scripture, of the resurretion, of the calling of the Gentils &c. Therfore seing that we receaue and embrace all these thinges, which *Ireneus* and *Tertullian* recite and recken vp out of the Tradition of the Apostles, touching the

The more learned vvere exercised in higher pointes than those that vvere meanely learned.

legitimate

legitimate and ſound ſenſe of the Scriptures, we may not be accuſed that we contemn or refuſe the true, naturall, and auncient traditiōs of the Apoſtles concerning the interpretation of the Scripture. But as for that which the Papiſts arrogate and chalenge to thēſelues, we cōfeſſe we diſalow of it, for that they will haue vs ſimplie and without anye more adoe receaue any interpretations whatſoeuer, which they thruſt forth vnto vs, out of the caſket of the Popes breſt, or out of the decrees of the Prelates of the Church, without plain and certaine proofes and documents of the holy Scripture. For this is not as I haue alreadie declared the cuſtome and faſhion of the Apoſtolicall Tradition.

The cauſe vvhich vve may not be ſaide to refuſe the true Traditions Apoſtolicall.

The iniurious dealing of papiſts

THE FIFT KIND OF TRADITIONS.

THat will I appoint the fift kinde of Traditions, for that the Fathers doe ſometymes ſo tearme thoſe doctrines and rules, which are not ſet downe iumpe in ſo manye letters and ſillables in the Scripture, but are gathered by good, certain, firme, & manifeſt debating and reaſon, out of plain & apparāt teſtimonies of Scripture. *Nazianzenus* ſayth rightly and pretilye: Some thinges both are, and alſo are ſpoken of the Scriptures: and agayne, ſome thinges are in the Scriptures, although the ſame are not ſpoken. The ſame *Nazianzenus lib.5. de Theologia*, reciteth an obiectiō of the Hereticks, who denied the holy Ghoſt to be God: whēce (ſay they) bringeſt thou vnto vs this ſtraunge God, being alſo ſuch an one as is no where expreſſed by the words of Scripture? Aut he aunſwereth: As in the Scripture it is not ſet down in iump ſo many ſillables that the Father is not begotten, yet for all that it is gathered by thoſe things that are written, as when I ſay twiſe fiue, I ſay not tenne: yet if I gather thereof and ſay ten, I ſay well: euen ſo if anye thing be expreſſed in the Scripture, if I giue it a name and ſo declare it, I doe well. So *Origen lib.5. ad Roma.* ſayeth: The Churche hath receaued a Tradition from the Apoſtles, to giue Baptiſme to little Children alſo. The ſame *Origen Homil.8. in Leuiti.* ſayeth: That according to the obſeruaunce and cuſtome of the Church, Baptiſme is alſo giuen to little Children. *Auguſtine* alſo *de Baptiſmo cont. Dona. lib.4. ca.23.* ſayth, touching the Baptiſme of little children: Whiche tradition the whole vniuerſall Church holdeth. And he addeth, That which the vniuerſal church holdeth, & is not appointed by councels, but is continually retained, the ſame doe we muſte rightlye beeleeue to be deliuered no otherwiſe then by apoſtolicall authoritie. And *de*

Origen.

Auguſtine.

verbis Apostoli in the 14 sermon touching Baptisme of little children: The authoritie of the mother Church hath this, the truth being the grounded Canon holdeth this. *Origen* and *Augustine* than auouche the Baptisme of little children to be the Tradition of the Apostles. This we allow and receaue. But let vs looke backe to the issue of our disputation with the Papistes, touching Tradition: Whether forsooth they auouche, such a tradition to be, as can be prooued by no testimonie of Scripture. And those letters in deed and fill ables are not found in the Scripture: (namely) Infantes are to be baptised. The Apostles haue baptised Infantes. But the Fathers when they say, That Baptisme of little Children is a Tradition, they prooue and confirme the same by certaine manifest testimonies of Scripture.

Lindanus his triumphe before the victorie.

And for as much as *Lyndanus* doeth my meanes of this tradition triumphe ouer vs, as though we may allow or receaue some opinion or doctrine of faith without testimonies of Scripture, by vnwritten Tradition onely; I will note a fewe testimonies of the aunciente Fathers, that by very many testimonies of the Scripture they prooue and confirme the same Tradition: (namely) That little children are to be baptised. For *Augustine* sayth: And if any man in this matter doe seeke after the authoritie of God, notwithstanding we most rightlye beleeue, that which the whole vniuersall Church holdeth, to be deliuered no otherwise than by Apostolicall authoritie, yet may we trulye coniecture, of what force the Sacrament of Baptisme is to little children, by the Circumcision of the flesh, &c.

Proofe alleaged by the Fathers of baptising of infaunts out of the Scriptures.

Origen.

Origen when he sayth, that it is a tradition of the Apostles, to giue Baptisme vnto little children, doth by & by adde, For they, to whome the secrets of diuine misteries were committed, did knowe, that there was in all (manner of persons) natural filthines and staynes of sinne, which should be washed away by water and the spirite: in respecte of which filthines the body it selfe is named the body of sinne.

Ireneus.

So *Ireneus lib. 2. cap.* 39. sayth: Christ came to saue all by himselfe: all I say, which through him are borne anewe in God, Infantes, little children, boyes, yongmen and olde men.

Origen.

Origen vpon *Luke, homilia* 14. How can any reason be grounded of the washing in yong children, but according to that sense: (namely) there is none cleane from filth, no not though his life vppon earth were but one day long. And for as much as through the Sacrament of Baptisme, the filths of his natiuitie or birth are done away, euen therfore are little children baptised. For except a man be borne a newe of water and the spirite, he cannot enter into the Kingdome of the heauens

Iohn. 3. 5.

uens. *Cyprian lib.3.epist.8.* doth hereby proue the baptisme of little children: Whereas the Lorde in the Gospell sayth: The Sonne of man came not to destroy the soules of men but to saue them, as farre forth as lieth in vs, if it may be, no soule is to be lost. For God as hee accepteth not the person: so neither doth he accept the age. Cyprian. Mat.18.11. Luc.19.10.

Chrysostom homil. de Adam & Eua: Therefore the Catholique Churche preacheth that yong children ought to be baptised, for because of originall sinne, whereof that most holye man doth well crye out: I was conceaued in iniquities, and my mother conceaued in sinnes. Chrisostom. Psal.50.5.

Ambros. lib.10. Epist.89. sayth: The *Pelagians* make frustrate & voyde the baptisme of little children: whereas *Iohn* protesteth (saying) Beholde the Lambe of God that taketh away the sinnes of the worlde. Also, Euen as now remaineth in the Church the constitution of our Sauiour, saying: Excepte a man be borne agayne of water and the spirite, hee shall not enter into the Kingdome of Heauen: so in the Law concerning Circumcision it was forseene, that vnlesse the soule were circomcised in the eyght daye, it shall be rooted out &c. Ambros. Iohn.1.29. Gen.17.14.

Augustine Epist.89. They say that an Infante that is not baptised, cannot perish, because it is borne without sinne, but the Doctor of the Gentils in whom Christ spake, sayth: By one man sinne entred into the worlde, and by sinne death, and so (death) passed thorowe ouer all men, for as muche as all men haue sinned. Also, Iudgemente (came) by one fault vnto condemnation, but grace (came) through many faultes vnto righteousnesse. Therefore these fellowes, if perhappes they haue founde any infante, that was procreate or brought forth not out of the concupiscence of that one man, let them say that he is not endangered to that damnatiõ, nor that he is to be deliuered by the grace of Christ from that damnation. Therefore the Baptisme of little children is not superfluous; as those that are tied and bound by generation to that condemnation, but are freede and acquited through regeneration from the same condemnation. But there is not a man found, that is spirituallye regenerated beside Christe. Augustine. Ro.5.18. Ro.5.21.

I haue therfore reckoned these sentences of the auncient writers, to the ende the Reader himselfe may see, that the baptisme of little children is so of them called a Tradition, that they prooue and confirme it with very many, certaine, and firme testimonies of the Scripture. For the Apostles are commaunded to baptise all nations, they are writtẽ to haue baptised whole houses or families, in which there is no doubt but Infantes are also comprehended, whom Christ com-

Andradius his triumphe.

maundeth to be brought vnto him. *Andradius* triumpheth ouer vs by meanes of a testimonie of *Augustine*, who sayth touching baptisme agaynst the *Donatists, lib.2.ca.7.* Which custome (that they are not to be baptised againe that were once baptised of Heretiques) I beleeue to come of Apostolicall Tradition, as many thinges are not founde in their writinges, nor in the councels of them that were later than they, and yet for all that because they are kepte and obserued through the whole vniuersall Church, they are beleeued to bee deliuered and ser forth by none other but euen by themselues.

And of the same disputation against *Cresconius, lib.1.cap.33.* hee sayth: Although of this certaintie, there be no example broughte forth out of the Canonicall Scriptures, yet the veritie of those Scriptures is by vs also held in this matter, seing we do that, that alreadie hath liked the whole vniuersal Church, which the authoritie of the Scriptures themselues do cōmend, that for as much as the holy scripture cannot deceaue, whosoeuer he be that feareth to bee beguiled through the obscuritie or darknesse of this questiō, let him aske coūsaile at the same Church touching it, which without any ambiguitie or doubting the holy scripture sheweth. &c. By these sentences they may beguile them that haue not the knowledge of *Augustines* full discourse. But *Augustins* questiō in that place, is this: Whether there may an example be brought forth out of the Canonicall Scriptures, that any man comming frō the Hereticks be either againe baptized, or else without iterating of Baptisme be admitted after penaunce by the laying on of hands. And he graunteth that in neither behalf, there is an example touching any such acte done, that cā be brought forth of the Scripture. But I disputing by law or right (as I maye so tearme it) whether sentence or opinion be true or else false, doe demaund of *Andradius*, whether *Augustine* doe leane vpon custome only and the title of vnwritten tradition, so that custome and that Tradition of the Church can be proued and confirmed by no testimonie of Scripture? For this is the state and issue of our disputation with the Papists. And in deede for the establishing of their traditions, which they can prooue by no testimonie of Scripture, they abuse those sentences of *Augustine*: but with great impudentie they do manifest and open wrong to *Augustine*. For with large discourse and disputation he prooueth by many testimonies of the Scripture, his sentence and opinion. And for as much as those sentences of *Augustine* may seeme to attribute somewhat much vnto the Tradition and custome of the Church without testimonies of Scripture, I will note certaine places

Andradius aunswered.

The Papistes doe great vvrong to Augustine.

Augustine prooueth his opinion by Scripture.

our

out of Augustines own disputation, which shall shew, that he in no wise followed Tradition or custome, which could be prooued by no testimonie of the Scripture, *lib.1. de Baptis. contra Donatistas ca.7.* Least I should seeme to deale with humane arguments or reasons, I bring forth certaine documents out of the Gospell, *lib.2.ca.14.* What may be more hurtfull, whether not be baptized, or to be rebaptized, is a hard matter to iudge: yet neuertheless hauing recourse vnto that balaunce of the Lord, where the weightes of thinges are weighed, not by the sense of man, but by diuine anthoritie, I find the sentence and iudgement of the Lord of both matters, He that is washed hath no neede to be washed agayne, and: Except a man be borne againe of water, &c. To be shorte, the Churche it selfe doth holde it so deliuered, &c.

The vword of God called by Augustine the ballance of the Lorde.

Iohn.3.5.

Lib.3.ca.4. Certainly I would haue consented to the sentence and opinion of *Cyprian*, had not so great authoritie of others reuoked mee to a more diligent consideration, not for because it could not be that in a very hard and darke question, one or more should iudge more truely then many: but for because sentence must not be giuen lightly on the side of one or more, against an vncountable number of men of one religion and vnitie, except to the vttermost of our powers wee haue thorowly handled and scanned the matters. *Lib.4. ca.6.* That custome which men at that time also loking vp and downe, did not see, or deemed of them that came after, is rightly credited and beleeued to be deliuered of the Apostles. But by & by he addeth *ca.7.* How much more strongly doe we now say, that we follow that which the custome of the Church hath alwayes helde, and that a full Councell hath confirmed? To this point it commeth, because we haue wel and throughly considered on both sides the reasons of the disputation & the testimonies of Scripture, it may also be sayd, Follow that whiche the truth hath declared.

VVhy Augustine did not consent to Cyprian.

Lib.5.cap.4. Whosoeuer vnderstandeth that both by the custome of the Church, and by the latter and folowing force of plenarie councell, and by so many and so greate testimonies of Scriptures, and by plaine and open reasons of truth, the Baptisme of Christ is consecrated and mentioned by the wordes of the Gospel, and cannot be peruerted by the ouerthwartnes of any man whatsoeuer, &c.

Lib.5.cap.23. The Apostles in deede from that tyme foorth gaue nothing in prescript, but it is to bee beleeued that that custome tooke beginning frō their traditiō: as many thinges are, which the whole vniuersal Church holdeth, and for this cause they are well beleeued to be

commaunded by the Apostles, although they are not founde written. But hearken what he straight way ioyneth to this: It is against the commandement of God, that such as come from the heretiques, are baptised, if they haue there alreadie receiued the Baptisme of Christ: because by the testimonies of the holy Scriptures it is not only shewed, but it is playnely shewed, &c.

Cap.26. And whereas *Cyprian* monisheth vs, that we haue recourse vnto the fountaine or spring-head, that is to say, to the Apostolicall tradition, and direct from thence a chanell or course vnto our times, it is very good, and without doubting to be done. It is than deliuered vnto vs, as he mentioneth, that there is one God, one Baptisme, and *lib.6.cap.1.* It might alreadie suffice that we haue shewed by reasons so often repeated, hauing also ioyned the lessons and documentes of the holy Scriptures &c. These thinges haue I ripped ouer out of *Augustine* with more words than perchaũce might seeme needefull. For in as much as he doth diuerse times in this disputation make mention of Tradition, it was to be shewed that it is false, that the Papistes doe frame therefrom, many thinges to be beleeued of tradition onely, which can be prooued by no testimonie of the Scripture. For *Augustine*, who graunteth that there is no example in Scripture of an acte done, yet sheweth that the Law (as I may in this wise speake it) hath manye certaine documentes or lessons in the Scriptures. Neither doe we contende about the letters or sillables, so that the thing it selfe haue certaine groundes and foundations in the Scripture. And we graunt that it is of great force, if the custome and Tradition of the Church accorde with the certaine and manifest testimonies of Scripture. This is also the state of the controuersie betweene vs and the Papistes: (namely) Whether in the rules and doctrine of the Churche be to be receaued, either custome or Tradition, whiche can be prooued by no testimonie of Scripture: for I alwayes repeat the wordes of *Andradius*.

The Papistes frame theire reason not rightly.

De facto, Ius.

Custome and Tradition veri forceable if they accord vvith the Scriptures,

Vnto this fift kinde of Traditions belong many of the disputatiõs of the auncient Fathers touching opinions or doctrines, which in very deede haue in the Scripture certaine and firme testimonies, although they are not expressed with iumpe so many letters and sillables: as for example that the Sonne is ὁμοούσιος *of one substaunce or essence* with the Father. For iwis the *Arians* set the world in a broile with deadly tragedies: for that no doctrine or opinion is to bee receiued beside those thinges that are written, therefore (say they) wee must reiect and renounce ὁμοούσιος because it is ἄγραφον *vnwritten*

The Arrian.

or not Written. And the Fathers in that disputation did not oppose this principle againste the *Arrians*, (namely) that many doctrines or rules or opinions, which can be proued by no testimony of Scripture, are to be allowed and beleeued for cause of the onely title of Tradition; but they did simplie aunswere, although the word is not extant in the Scripture, yet that the thing it selfe hath most certein testimonies of the Scripture. So *Athanasius Tomo. 2.* in the oration that the decrees of the *Nicen Councell* are declared with apte and godlye wordes: Although these wordes, saith he, are not found in the Scripture, yet haue they the same sentence or sense, which the Scriptures doe meane.

The Fathers confuted not the Arians by Traditions.

Athanasius.

And *Cyrillus lib. dialogorum de Trinitate*, aunswereth to an obiection that ὁμοούσιον is ἄγραφον, that the thing it selfe, which by word is signified, hath most certaine testimonies of Scripture, as for example if a man should say God hath not a bodye. The same reason serueth for the vnion of the persons, for the two natures in Christ, and such like. For it is false that the Church hath those doctrins or opinions without testimonies of the Scriptures, of the only Traditiō of the Fathers. As for their λογομαχίαι & contentions that braule about wordes onely, when as the thing it selfe hath the testimonies of the Scripture, they are worthely misliked.

Many suche examples there bee of the maners of speaking taken from the Fathers, whereof the thinges themselues are moste surely grounded in the Scriptures. So *Basil* proueth the Godhed of the holy Ghost, out of the testimonies of the holy Scripture, and he addeth, also the consent of antiquitie. And the forme of glorifying, (*viz*) Glory to the Father and to the Sonne with the holy Ghoste, he proueth out of the Traditiō of the fathers, which yet neuertheleſſe accordeth with the doctrine of the Scripture. And for all that, that same forme, taken by Tradition, is now altered, for we say Glory be to the Father, and to the Sonne and to the holy Ghoste: because the coniunction *and* doth more rightly accord vnto the wordes of the institution of Baptisme, than doth the preposition *with*. So Traditions are tried after the rule of the Scripture, and giue place vnto the Scripture. *Nazianzen. lib 5. de theologia* sayeth: φιλίαν τοῦ γράμματος *The regard of the letter* to be a cloake or pretence of vngodlynesse. This doth *Lindanus* so depraue and corrupt, as though *Nazianzen* should bee of the minde that it were vngodlinesse, to bee so addicted to the Scripture, that no doctrine or opinion may be receaued, which cannot be proued by testimonies of Scripture; when as *Nazianzen* himselfe

Basil.

Math. 28.

Traditions are tried by the Scripture and giue place to it.

selfe doth at large prooue by many testimonies of Scripture, that doctrine and opinion which in that place he handleth concerning the Godhead of the holy Ghost. But he reprehendeth those, who, when they synde not in the Scripture in so manye letters and syllables, That the holy Ghost is God, of the same *essence* with the Father and the Sonne, although that doctrine be firmely prooued by other certayne testimonies of Scripture, vse (for al that) sophistical shifts & hastings, that they maye with some colour cloake their vngodlinesse agaynste the sentence of the Scripture. Therefore he tearmes it not *regarde of the scripture*, but, *of the letter*, not γραφῆς, but, γραμμάτων. And this is that which *Epiphanius* sayth agaynst the Heretiques called *Apostolici* τοῖς ἐντάλοις γραφαῖς μόνον κέχρηνται, that is to say, They onely allowe of those thinges whiche are set downe in the Scripture in so many letters and syllables.

Epiphanius.

THE SIXT KIND OF TRADITIONS.

THat will I appoint the sixt kinde of Traditions, whiche is spoken of the catholicke or generall consente of the Fathers. For that is a much vsed maner of speaking. *The Fathers so delivered it.* And *Andradius* doeth vs iniurie, in that he exclameth that we vniuersallye attribute nothing to the testimonie of antiquitie, that we doe make no account of the authoritie of the Fathers, that we doe hurle downe the determination, credite, and maiestie of the Church. For with a good conscience we may affirme that after the reading of holy Scripture, we haue set downe and dayly as yet doe set downe, as much as the grace of the Lorde giueth leaue, somewhat in enquiring and searching out the consent of true and pure antiquitie. For vnto the writings of the fathers we attribute their place, and the same honourable, which vnto them is due, as they that haue excellently vnfolded many places of Scripture; haue defended the auncient doctrines and opinions of the Church against the new corruptions of Heretiques, and that out of the Scripture, haue rightly interpreted many places of doctrine; haue noted many things touching the history of the primitiue Church; & haue geuē admonitiō of many other matters profitable. And we desire that, (which frō the grace of God for his Sons sake the mediator we beleeue and hope) as mēbers of the true catholick church, to see in the life to com, the same Son of God, the Patriarches, Prophets, Apostles, Martyrs, and Fathers which held the true fōdatiō, & to haue the fruitiō of their familiaritie for euer & euer. With measurable diligence therefore we search after the

The iniurious dealing of Andradius.

VVe studie the Fathers vvorkes.

VVhat vve attribute to the Fathers.

the cõsent of the true, learned, & pure antiquitie, and we loue and set great store by the testimonie of the Fathers, which are agreeable to the Scripture. For it is the sentence and determinatiõ of our men, that in controuersies of Religion, the word of God it selfe must be iudge, and that after it, the confession of the true church may be ioyned. For some godly persons doe alwayes follow the word as the Iudge, & by the confession of the strong, the weake are holpen. Therefore in the Church of God that sentence and determination is of force, that agreeth with the Church of God & the confession of the godly: whether they be more in nũber or fewer then the vngodly. So the aũtient Fathers condẽmed *Samosatenus*, and after that *Arrius*. The worde of God was iudge, that is to say, the testimonies out of the Gospel alleaged truely & plainly without sophistrie, which cõuince him that iudgeth or surmiseth craftily & fasly. But yet at that time the weake were holpẽ also in speaking their mind, through the cõfession of them that were more strong, who had heard the Apostles or their disciples, and such as apparauntly were known to haue bene trustie keepers of doctrine, as of *Polycarpus*, *Irenaus*, *Gregorius Neocasariensis*. Of these the later (Fathers) had heard that λογος *the worde* signified the person. Afterwarde they conferring the wordes of the Gospell, confesse this to be the natiue sentence or meaning, which they had heard of them. Some also not only learne of the former, but also are confirmed and strengthned by them as being more strong. So *Petrus Alexandrinus* confuted *Melitius*, & cited the Gospell, which playnly ynough doth teach, that such as haue fallen, & are amended, are to be receaued. But withal he was also holpẽ with the exãples of the Church aforegoing, which alwayes before times receaued those that were fallẽ. So do we pronounce of the Baptisme of infantes. We haue testimonies in the Scriptures manifest, which affirme, that out of the Church there is no saluation. Moreouer wee are holpen by the testimonies of the primitiue Churche. So the worde of God is iudge, and the confession of pure antiquitie is ioyned to it. For God will haue in the Churche the ministerie of his worde: wherefore it is to be hearde of the Churche, as the teachers or maisters, but faith and inuocation rest vpon the word of God, and not vppon the authoritie of man. These thinges I meant in this place to note being taken out of the commõ places of *Phillip Melanct*, my maister, that I might oppose the publique testimonie of our Churches against the exclamatiõs of *Andradius*, howe reuerently we deeme and iudge of the consent of antiquitie, o sth testimonie of the auntient Fathers, of the confession and

We set store by the testimonies of the Fathers.

The vword fiste, and then the Church.

Out of the Church there is no saluation.

examples of the olde Church. We allow the godly and fine sentence of *Basill*, who in an homelie against the *Sabellians* and *Arrians*, saith: I would very gladly, as I haue receiued it simplie deliuered, so also deliuer it to the hearers, but because ye stande about mee as controllers or Iudges, rather then disciples or scholers, it is needefull that wee, as it were in the place of Iudgement enlarge our contradictiō and gainsaying. And we exhort you that you seeke not to heare at our hands, that which pleaseth you, *But that which altogether pleaseth the Lord, and is consonant vnto the Scriptures, and not contrarie to the Fathers.* And by and by he sayth: Let the Tradition restraine thee: (namely) The Lord hath so taught, the Apostles haue preached it, the Fathers haue continually kept it, the Martyrs haue confirmed it, be content to say, thou art as it were sufficiently taught. And he sayth touching the confession of the Faith: I am about to deliuer you those thinges that I haue learned out of the diuine Scripture. *Athanasius de humanitate verbi* about the ende, sayeth: Wee haue drawne these thinges from Maysters that were enspired by GOD, that tossed ouer the holye Bookes.

Basil.

A vvorthy sentence and to be marked.

Note this Tradition.

Athanasius.

We confesse in like maner that we dissent from them, whiche deuise and inuent opinions, whiche haue no testimonies of any time or age in the Church: as in our time *Seruetus*, *Campanus*, the *Anabaptists* and others haue done. We are of opinion also, that no opinion or doctrine that in the Church is new, and is contrarie to all the antiquitie, is to be receaued or allowed. What mighte bee spoken or iudged more reuerently touching the consent and testimonies of antiquitie?

Nevve inuented opinions not liked.

No nevv opinion vvhich is contrary to all the Fathers to be allovved.

So writeth *Ireneus* vnto *Florinus*: these opinions *Florinus*, haue no sound sentence: these opinions dissent from the Church, these opinions, no not the Heretiques haue at any time bene so bolde as to pronounce, these opinions the Elders or Priestes which were before vs, which were also the Disciples of the Apostles, deliuered not. These things hath *Euseb. lib. 5. ca. 20.*

Ireneus.

Ca. 19.

But in like maner we professe this, that not of our owne heades we fayned, but haue learned of the Fathers themselues, namely that wee searche and alleage the testimonies of the Fathers, not therefore, as though those things which are shewed and prooued out of the plain testimonies of Scripture, are of themselues neither certaine nor firme ynough, or else haue not of themselues strength and authoritie sufficient, except the consent of the Fathers be also added: but the cause why they are alleaged, *Augustine* plainely expresseth *lib. 3. cap. 7. de Peccatorum meritis.* These thinges saith he, haue I not therefore mentioned,

The Fathers not alleaged because the scriptures are not of themselues firme enoughe or vvant authority.

Augustine shevveth the cause vvhy the Fathers are aleaged.

tioned, for that we leane to the sentences of any the disputers whatsoeuer, as to canonicall authoritie: but that it may appeare from the beginning, euen vnto this present time, wherein this newe matter is begon, that this, touching originall sinne, was kept in the credite and vpright dealing of the Church, with so great constancie, that it was brought out and alleaged of them that had to doe with the Lordes wordes rather as most vndoubted certaintie, to confute other falshoodes, than that it should be assayed to be confuted of any body as a falshode. Notwithstanding in the holy canonicall Bookes doeth flourish the most cleare and full authoritie of this sentence. The same *Aug. lib. 2. cap. 29. de Nuptijs & concupiscentia*: But what shall I saye euen of the handlers of the diuine Scriptures, which flourished in the Catholique Church? how that they wente not about to turne these thinges into other senses or meaninges, because they were stable in the most auntient and most strong faith, and were not mooued with any new error. Whome if I would collect, and vse their testimonies, it would both be ouerlong, and I shall perhaps seeme to haue presumed much more of the Canonical Authours, from whome we ought not to be turned, than I ought.

Augustine against two Epistles of the *Pelagians lib. 4. cap.* 8. Not for that, that the authoritie of any mans disputation maye be compared vnto the Canonicall Bookes: but that such may be warned, who thinke the holy Fathers to say any thing, otherwise than the Catholique Bishops in the Church, who followed the worde of God, did, touching these pointes, before the newe vaine speeches of the Heretiques (came in place): and that they may know that the righte and grounded Catholique fayth of antiquitie is by vs defended, agaynste the new presumption and mischiefe of the *Pelagians*.

Augustine. No authoritie comparable to the Canon of the Scripture.

The other poynt which we iudge and holde touching the authoritie of the Fathers, we haue also learned of the Fathers themselues. *Augustine epistola* 19. *ad Hieronimum*: Other Writers (beside the Canonicall Writers) I doe so reade, that with how great holinesse or learning soeuer they excell, I doe not therefore thinke it true, because they haue so iudged it: but for because they haue bene able to perswade me, either by the same Canonicall authours, or else by probable reason, that it disagreed not from the truth.

Augustine. note.

Epist. 111. Neither ought we to account the disputations of anye men whosoeuer, be they neuer so catholique and commēdable persons, as the Canonicall Scriptures: so that it maye not be free for vs, sauing the reuerence that is due vnto such men, to mislike or reiecte

note.

any thing in their writings; if perhappes we shall find that they haue thought otherwise than the truth, by Gods helpe either vnderstanded by others or else by vs, hath it. Such am I in the writings of others, as I would haue the readers of my writinges to be.

Others vvritings to be iudged by the Scriptures.

Against *Cresconius lib.2.ca.31.* Therefore is the Canon of the *Canonicall* bookes made, according to which bookes we maye freelye iudge of other writinges either of the faithfull or infidels. *Cap.32.* I account the writinges of *Cyprian* not as Canonicall, but I consider and weye them by the writings that are Canonicall: and looke what in them agreeth with the authoritie of the diuine Scriptures I receaue with his praise: but as for it that agreeth not with them, by his leaue I reiect. And hee addeth: Because that whiche you write is not Canonicall, by meanes of that libertie whereunto the Lorde hath called vs, I receaue not that whiche hath another taste And by and by he sayeth: Euen so doe I not receaue or allowe this pointe of *Ciprian* toueing the baptising again or heretiques, although I be without cōparison inferior to *Cyprian*: as I neither alowe, nor esteme that of the Apostle Peter, which cōpelled the Gētils to play the Iewes, although I be without cōparison inferior to *Peter cap.21* he saith that in this respect he doth no iniury to *Ciprian*. And *de Baptismo contra Dona. lib. 7 ca.20.* he thus saith: That *Ciprian* might otherwise be minded than the truth required, we as many as loue *Ciprian*, beleue without any reproch vnto him. *Cyprian* also himselfe in *sermone de lapsis*, That he defameth the dignitie of the martirs, who affirmeth that the martirs cōmaunded any thing, that is not written in the Law of the Lord. *Augustine* to *Vincen. victor lib.2.* I neither can nor ought to deny, as there are in them that were before me, so are there many thinges in so many my works, which may with iust iudgemēt & without rashnesse be reprehēded. And the same *Aug. de bono perseuerātia ca.21.* And yet I wold that no mā shold so embrace al my doings, that he shold follow me, sauing in those things wherein he shal throughly haue perceiued that I erre not. For therfore euen now I make bookes of *Retractations* that I may shew that not I my self haue in al things followed my self. And he addeth: That he wold not euen after his retractatiō be beleeued in al points. For thus he saith: I speake more presuptuously thā truly, if euē now at this time I say, that I am com (being so aged as I am) to perfection of writing without any error. But it skilleth much how greatly & in what matters a mā may erre: and how easily euery man may correct, or with how great stifnes he may go about to defend his error. Euē so *Epi.* desireth pardō, if in any point he hath erred, or assaied any

Augustine touching the vvriting of Ciprian.

Ciprian.

Augustine of his ovvn vvritinges.

Augustines retractations

Epiphanius craueth pardon.

any thing more than his abilitie. *Amb*, also, *lib.* 1. *de Offic.* sayth very modestly: For I iudge I shal seeme to be presumptuous, if among the childrē I shall take vpō me the affectiō of teachīg. I wish not to attain the grace of the Prophets, the vertue of the Euangelists, nor the circūspect cōsideratiō of the Pastors: but only to attain attētiuenesse & diligence, about the diuine Scriptures. *Iustine* in the 119. questiō, answering the obiection, (namely) that certaine Fathers were of a contrary mind, sayth: But the Apostle the Father of Fathers doth thus say, &c. Let the Reader marke, that it is the minde and opinion of the Fathers themselues: that not therefore any thing ought to be beleued and receaued, for that some of the Fathers hath so iudged or said, except he proue by the Canonical scriptures that which he saith. For (I say, they) the Fathers might otherwise thīk, than the truth requireth; and wee are called to that libertie by the Lorde, that we may freely iudge and determine of any mans writings whosoeuer according to the Canonical writinges. And when as in the writinges of the Fathers we disalow and reiecte any thing that agreeth not with the Scripture, that is not done with rashnes, but with vpright & iust iudgement, without iniury & reproche of the Fathers; sauing their worship, and by theire good leaue, (and it is done) euen by them also, who without comparison are inferiors to to the Fathers. And besides we haue the exāples of the Fathers themselues, who in deede do not knappishly triumphe ouer the errours of the auncient Fathers themselues, if at any tyme they haue stepped awaye from the rule of the Scripture: but yet this withall, they allowe not, nor receaue not, for because of the Fathers, those thinges which are not agreeable to the canon of the Scripture. And that I maye shewe that the more to the purpose, I iudge it will not be vnprofitable, if I shall note in this place certayne reasons, as rules, which I in reading haue obserued and marked; howe the Fathers haue, not for the defence of errors wrested the wordes and sayinges of the auncient writers spoken vnaptly and beside the purpose, but haue mitigated and excused them, with a conuenient and fit interpretation according to the right rule of Faith. But specially the *Pelagians* put *Augustine* to much trouble, with heaping vp many sētēces of the anciēt Fathers, spokē vnaptly & not to the purpose, touching *original sin*, & *free choise or free will*, But *Aug.* doth answere modestly, (1) Whiles you *Pelagians* had not as yet moued cōtentiō, the Fathers, sayth he, did speak touching these articles somwhat securely or carelesly, (*li.* 1. *cont. Iuli.*) that is, while they were without cōtētiō, & cōtrouersies were not as yet mooued, the Fathers oftentimes disputed and

Ambrose his modestie.

Iustine.

VVe may iudge of any mans vvritinges.

Certaine rules to be obserued touching the Fathers.

The Pelagian heretickes against Augustine.

reasoned many thinges not exactly, but securely and without anye great care. But those things spoken securely, as *Augustine* speaketh it, are not to be wrested to the defence of those things that agree not with the Scripture.

Infants haue not sinnes vvhich they haue done themselues.

2 *Julianus* had obiected a sentence of *Chrisostome* (namelye) that infantes haue not sinnes. *Augustine* sayeth: vnderstande sinnes of their owne, and there shall bee no contention. But sayeth *Julianus*: Why did not *Chrisostome* himselfe adde these wordes, *of their owne*? Why we thinke so, sayth he, it is for no other cause but that he, disputing and discourcing the matter in the catholique Church, thought that he should no otherwise haue bene construed: this is the pointe, The sayinges of the Fathers vnaptly vttered are to be interpreted after the right rule of faith. After this maner doth *Augustine lib. de natura & gratia*, by adding a conuenient and fit interpretation, accomodate and make agree vnto the analogie or rule of faith the sentences of *Hilari, Ambrose, Chrisostom, Hierome*, and the sentences which *Pelagius* hadde alleaged for the confirmation of his errour: which interpretation neuertheleſſe, he could not alwayes take out of the very sentences that were alleaged: but he got them eyther out of the manifest sentences of the Scripture, or else out of other sayinges of the Fathers which were agreeing to the Scripture. *Lib. 1. de gratia Christi. ca. 48.* *Augustine* aunswereth thus to a saying of *Ambrose*, prooving by the example of *Zacharie* and *Elizabeth*, that a mā may in this life be without sinne: This is sayde, as farre as I can perceaue, (saith he) after a certaine probable conuersation that is among men, and not according to the perfection of righteousnesse. For also Paule sayth, that he was without blame; and yet he accounteth this righteousnesse but vile.

Note.

Phillip. 3. 6. 8.

And *lib. de natura & gratia ca. 61. Augustine* aunswereth to a sentence (that sayeth) that Christe by ouercomming sinne, and bringing in subiectiō the desires of the flesh, hath taught that sinne is not of necessitie: How this is spoken, sayth he, let the authour of this sentence looke to it, in what wise he may expound it: whiles yet we doe not doubt a whit, that Christ had not sinne in him, which he mighte ouercome. And there he setteth downe this sentence: I am in the writinges of all maner of men of this sorte, free, because I owe consent to the canonicall bookes onely without any refusall.

The Annsvvere of Augustine to a certaine saying of Ambrose.

3 *Lib. 1. contra Julian.* he aunswereth to a certaine saying of *Ambrose*: This was spoken against the *Manichei*, againste whome this was sufficient, and in his Bookes of retractations, *Augustine* himself

sayth

ſayth ofhimſelfe: We diſputed againſt the *Manichees* (ſayeth hee) who ſaigned that the nature of euill was coeternall to God: agayn ſte whome it was ynough to winne (this) that euill had his beginning of the free choiſe of will: and therefore ſayth he, we ſayd little concerning grace. The Fathers than, when they diſpute againſte any Heretiques, doe purpoſe this with themſelues, (namely) to ouerthrow their opinions: in the meane while as touching other articles, they are not greatly carefull. And therevpon many things haue often eſcaped the Fathers, that haue not bene circumſpectly enough ſpoken cōcerning other doctrines. Therefore ſayth *Aug.* Hearken, which toucheth the matter in hād, what *Baſil* elſe where without any doubting ſpeaketh of originall ſinne.

The Fathers reſpect the thing they are in hand vvith.

4. *Baſill epiſt.* 41. ſayth of *Dionyſius Alexandrinus*: We haue not in admiration or account, all thinges ſpoken by that man, naye rather there are ſome thinges which we vtterly repell and aboliſh. For they haue certaine ſeminaries or nource gardens of vngodlineſſe *τῶν ἀνομοίων of thinges vnlike*, In deede I thinke the cauſe to be, not the euil diſpoſition of his mind, but that he meant earneſtly to reſiſt the heretique *Sabellius*. I am wont therfore to liken him to a plāter or grafter of trees, who while he means to make right the croked or bēding ſtate of the new growing plāt, with ouermuch bēding it to himward, he erreth from the meane, and by bowing it to much to the contrarie ſide he doth amiſſe. So *Athanaſius tomo.* 2. ſayth, touching the ſentence and opinion of *Dionyſius*. The reaſon of the time and perſon is to be conſidered, that he hath ſo written. For the hereſie of *Sabellius* had than inuaded the Church: and *Dionyſius* going about to ſhew to the vnlearned, That the Father is not the Son, ſpeaketh of the humanitie: for by thoſe thinges that belong to the humanitie, are breefely cōfuted the *Sabellian* Heretiques. And *Athanaſius* ſayth in that place: The *Arrian* Heretiques, ſeing they could haue nothing oute of the Scripture, for confirmation of their hereſie, turne themſelues vnto the Fathers: as theeues and robbers, when they are ill ſpoken of, faine thēſelues to haue companiōs that be honeſt & modeſt: and as the Iewes, who being conuinced by the Scripture, flee vnto *Abraham* their Father, &c. And in good ſooth after the very ſame ſort, the Papiſts being deſtitute and conuinced by the teſtimonies of the Scripture, do ſeeke out of the Fathers a cloake for the raine.

Athanaſ. of Dionyſ. Alexand.

The Papiſts in this agree vvith the Arrians.

Baſill epiſt. 64. when it was obiected, that *Gregorius Neocaſarienſis* ſayde, that the Father and the Sonne were in cogitation of mynd, two, but in ſubſtaunce, one, aunſwereth thus: This was not ſpoken

as to teache, but in contention, in disputation against *Aetianus*. For he endeuoring to conuert a manne that was a Gretian, vnto the faith, contendeth not very exactly about the wordes, but somewhile also yeldeth vnto the custome of him that is induced. Therfore thou maist finde many wordes there, which now at this day doe giue very great force vnto heretiques.

Chrisostome. 5 *Chrisostum, lib 1 de compunctione cordis*, saith: Think not that those thinges are spoken more exhortatiuelye than truelye. Manye thinges than are in the Fathers spoken rather exhortatiuely than teaching and truelye. So *Hierom* vnto *Nepotianus* saithe, that hee in the Hierome. Epistle exhortatiue vnto *Heliodorus* did dallue according to his age, and by meanes of the studie of rethoricke beeinge yet whote, hee painted forth certaine thinges with a schooleflourishe. And against Iouinianus, he saith: We plaide the Rhetoricians, and dallied somewhat after the manner of declamers.

6. That difference also is to bee obserued in the writinges of the Fathers: that sometime they expound their priuate speculations and deuotions, sometyme they describe the custome of some particular Churche, and sometime they vnfoolde the publique Doctrines and opinions of the whole catholike Churche. And certainly betweene these there is greate difference.

✻ This note and obseruation is also profitable that they deale and dispute otherwise with the weake brethren, otherwise with them that are strong, otherwise with them that are of the houshould of Faithe, otherwise with hereticks, otherwise with Philosophers, otherwise with Princes: all and singular which may by examples be shewed.

7. They haue borne with many thinges, and oftentimes they haue yelded and geuen place to the custome of their times, yea euen when they haue well knowne there hath bine some faults.

Augustine. So *Augustine Epistola* 119. Many thinges of this sorte I dare not franckly disalowe for because of the auoiding the offences of sundrie persons some whereof are holye and some busie and trowblesome. But this doe I ouermuche bewaile, for that many thinges which most wholesomly in the bookes of God are commaunded, bee smally regarded, and that all corners are so full of so many presuptions &c. So *Augustine* doth somwhere commende vigiles and loue feastes at the sepulchers of martirs: but *de moribus Eclesia cap* 14, and *Episto* 64. he reprehendeth them and would haue them taken awaye.

Ciprian. 8. The sentence and iudgemente of *Ciprian lib*. 2. *Epistola*. 3. is very elegante; If onely Christ (saith he) is to be haard, we ought not

to

to attende what any man before vs hath thought meete to be done: but what Christ being first, who is before all, hath done. For wee may not follow the custome of man, but the truth of God. And therefore if any of our auncestors hath either of ignoraunce or of simplicitie not obserued and held that which the Lord hath by his example and mastership taught vs to doe: he may haue pardon graunted through the Lordes fauour vnto his simplicitie. But as for vnto vs there can bee no pardon, who now are instructed and admonished of the Lorde: who while hee instructeth for the time that is hereafter, what it is that wee ought to doe, pardoneth vs touching that whiche is past, because we haue through simplicitie erred, &c. Let such men consider well of this sentence, who haue alwayes in their mouth, that they had rather erre with the Fathers then bee of a righte opinion with others. Also our men doe rightelye saye; The Fathers if they had bene admonished, would haue corrected and amended manye thinges. For it greatelye differeth (as *Augustine* sayeth) howe easilye a man correcteth, or else with how great wilfulnesse he goeth about to defend his error.

The truth end not custome is to be followed.

Last of all, where as those whether you cal them mitigations, or else handsome and apt interpretations of such points as were not aptly by the old writers spoken, were not receaued and allowed, or else wheras they could not take place: the Fathers openly & plainly disalowed and condemned those points which agreede not with the Rule of the Scripture. So Augustine doth most frankely pronounce touching the writings of *Ciprian* and all else: as before I haue recited his sentēces. So in *Irenaus* is frankly condemned the opinion of the *Chiliasta*. That sentence and opinion (namely) that some shall be saued by the law of nature, some by the Law of *Moses*, and some by the grace of Christ, is extaunt in many of the most auntient Fathers: but *Augu.* expresly condemneth it, as sauouring of the *Pelagiā* heresie. Against those *Donatists* that embrace the errors of the Fathers, for that (as sayth *Quintilian*) their errour may seeme honest, that followe great ringleaders, he sayth they doe like as if a man woulde be like vnto *Peter* in denying Christ, or in compelling the Gentils to Iudaisme or playing the Iewes: or if a man would desire to be like *Dauid* in committing adulterie.

Augustine touching the vvritings of Cyprian and others.

A kind of heretickes.

So therefore the Fathers themselues haue handled the writinges of other Fathers, and woulde also haue their owne after the same sorte reade and taken. Which opinion we willingly allowe, embrace and followe. As for our aduersaries the Papistes when they can bring

How the Fathers vvould haue the vvritinges of other Fathers, and also of themselues to be read.

The iniurious dealing of Papists

bring forth against those things which are shewed in the Scriptures, any sentēces or opinions out of the Fathers, gathered in hast it makes no matter how, for the defence of their superstitions: they will haue vs without iudgement and refusall, to depart from the Scripture, and assent vnto the sentences which are alleaged out of the Fathers, although they be prooued by no testimonie of Scripture. And *Staphilus* and *Lindanus* blushe not to make *Athanasius* the author of this opinion. For they cite a lame & maymed saying of his, vnto *Epictetus*: This alone sufficeth to aunswere and speake to heretickes, (to wit) these thinges are not of the Catholike Church, neither were the Fathers of this opinion. And to the end the sentence of *Athanasius* maye bee the more easilye wrested vnto this the purpose of the papistes, *Nannius* the interpreter doth thus translate it: Onely we must aunswere to those thinges, that it of it selfe sufficeth, that the Fathers were not of that opinion; whereas the greate wordes doe say simply: Τοῦτο μόνον ἀποκρίνασθαι πρὸς τὰ τιάυτα, καὶ εἰπεῖν ἄρκει. But they offer greate iniurie to *Athanasius*. For vnto *Epictetus* he reckoneth vp the monstrous errours of certaine persons. (namely) that The worde is chaunged into the bodie, the bodie of Christ maketh a *quaternitie* in the Godhed, that the body is coeternal and of the same substance with the Godhead: and such straunge and monstrous opinions and wordes. Of them in deade hee saithe: I haue set out these thinges in bare wordes onely; that hee which heareth it only, maye straight way perceaue their foulenes and vngodlines. For such things as are apparātly wicked & peruerse, we may not curiouslȳ discourse, least vnto contentious and busie fellowes they maye seeme doughtfull: but *this onelye it sufficeth to aunswere and saye vnto suche thinges*, They are not of the Catholike Church, and that the Fathers were not of that opinion. But least of firme silence they might take vnto them occasion to be past shame, I will set against them a few sentences out of the Scripture &c. I beseche the Reader conferre this whole sentence of *Athanasius*. with the maimed allegation of the Papistes; and thou mayest determine thereby, with what vpright dealing the Papistes handell the testimonies of the Fathers.

Staphilus. Lindanus.

A maimed sentence of Athanasius cited.

Nannius.

THE

THE SEVENTH KIND OF TRADITIONS.

THe seuenth kind of Traditions is, that whereas the auncient writers make mention of Traditions not written, they properly meane not that rules or doctrines of faithe without Scripture, without the limites of Scripture, and beside Scripture are to be receaued, although they can be prooued by no testimonie of Scripture: but they speake of certaine olde Rites and customes, which for theire antiquitye they referred vnto the Apostles. So *Basil* in deede calleth rules or doctrine without writinge, thinges receaued by Tradition: but he reckeneth vp, not any articles of the Faithe, but onelye certaine rites or customes: (to witte) To signe with the crosse: in prayer to bee turned towarde the Easte: the wordes of inuocation while the breade of the *Eucharist* is shewed, & those that are rehearsed in the celebrating of the *Eucharist* before & after the words of the institution: the blessing of the water of Baptisme, & of the partie baptized, the anointing of oyle: the thrise dipping in the water: the renouncing of Sathã in baptisme. the confessiõ of the Fainh. *Origen* reckeneth vp innumerable bowings of the knee in prayer, and innumerable rites of the *Eucharist* and *Baptisme*. *Hierom contra Luciferianos* reckeneth vpp: out of the text That they fast not on the Lordes day or Sundaye, and from Easter vntill Whitsunday, nor pray not on their knees, that they take taste or say of milk and hony after baptisme, offeringes for the dead, and for their birthday euery yeare, &c. And touching these Traditions, whether all and singular of them be Apostolycall, I will shewe in the last kind of Traditions. Now onely I mynded to shewe, that the Fathers whan they speake of Traditions vnwritten, doe dispute onely about certain aunciente rites or customes: and go not about (as the papists contend) to haue many rules or doctrines of Faith, whiche although they can be proued by no testimony of Scrpture, yet to be receaued with like reuerence & affection of godlinesse, as those things that haue certain and manifest testimonies in the Scripture. As therefore there is a difference betweene doctrine,. and betweene rites or customes: so the disputation or reason of the Papistes, touching Traditions is not the same as that is, which is extant in the old Fathers. And if so be firste of al there wete determined a consent and agreement touching doctrine, easily might there be deuised an agremẽt touching rites or customes. That the Apostles then ordeined and deliuered certaine rites

Basil.

Origen.

Hierome.

Vnvvritten Traditions are rites or customes and not doctrines of Faith.

If agreement in doctrine be had, easily vvil follovv agrement in rites

vnto the Churches, doeth playnely appeare out of their writinges. And it is very likely that certayne other outwarde rites also, whiche are not noted in the Scripture, were giuen by Tradition of the Apostles.

The church hath added rites and ceremonies.

There is also no doubte, but that Christ after the Apostles according as was requisite to edification, order and comelinesse, hath added certaine other rites. And certainly it can be prooued by no sure and firme documentes, which be the rites, certainlye deliuered from the Apostles, that cannot be shewed out of the scripture. We may neuertheless pick out a sure Apostolicall reason concerning the discerning & vse of al traditions, concerning externe or outward rites or ceremonies from whence soeuer they haue their original & beginning. And this hath more certaintie & profit, than to frame vncertain alterations and braules touching the authors (of them). Lest therfore that traditions touching externe rites voide of any certaine rule Apostolicall, should either wauer now this way, now that way in vncertaintie, or else wāder out and be extended without measure or reason; out of those ordinances or extern rites, which certainly appeareth euen by their own writings that the Apostles deliuered, are collected certaine sure rules, according to which, by Apostolicall reason, iudgemēt both ought and may be giuen concerning al rites & ceremonies whatsoeuer. (1) There are some rites or customes, which out of the Scripture may be proued thus, because they contayne an vse, an excercise and a profitable declaration of that doctrine, whiche is opened and manifested by God in the Scripture. So 1. *Corinth.* 11. Paule doth deriue out of the institution how the Lordes supper oughte godlilye to bee celebrated. And out of the doctrine of the Apostles, whiche is comprehended in the Scripture, is drawne 2. *Thessa.* 3. 6. that poynte touching the seperating of them that liue inordinately. 1. *Cor.* 5. touching excommunication. *Act.* 14. touching appointing Ministers of the Church. &c. And suche rites we doe not without cause loue and retaine, as be (Isaye) the confession of the fayth, the renouncing of Sathan, and other rites in the action or ministration of Baptisme that profitablye declare and make more apparaunt vnto edification the doctrine which in the Scripture is deliuered touching Baptisme. So concerning the abrogating of the Sabaoth, there are extaunt manifest testimonies of Scripture: and that the Apostles did keepe meetings & assēblies on the first day of the Sabaoth, the Scripture sheweth and that not darkly *Act.* 20. 7. 1. *Cor.* 16. 5. and *Apoc.* 1. 10. appeareth the very name of the Lordes day. So oute of the do-

Rules garhered out of the Apostles ovvne vvritinges concerning rites and ceremonies.

The first reason or rules.

Rites in Baptisme.

The abrogating of the Sabaoth.

doctrine touching the charitie toward our neighbour, the Apostles haue also made their decree touching the weake in the Faith to bee borne withall.

Such are also those customes Ecclesiasticall which *Augustine* supposeth to haue their originall from the Tradition of the Apostles: (namely) touching baptizing of Infants, touching the not baptizing agayne of suche as according to the forme instituted of Christ, receaued Baptisme of Heretiques. For those customes doe deliuer an excercise and vse of that doctrine whiche is comprehended in the testimonies of the Scripture. Suche rites and customes wee gaynesay not but that they maye bee called Apostolicall: seeing that after this manner, as is sayde, they haue testimonie in the Scripture it selfe.

Augustine.

such rites as haue testimonie in the Scripture may be called apostolicall.

Paule hath set out the Apostolicall rites with these badges, namely that all things be done comely, in order, and vnto edification. So 1.*Corinthi*.11. he sheweth the rite and custome of women to be couered to be probable by the Scripture: hee alleageth a custome and sheweth that it soweth vnto comelinesse. So 1.*Cor*. 14. while hee goeth about to shewe the reasons of ordring, and of tongues, prophesying, Psalmes and prayer &c. hee reciteth edification comelinesse and order. And suche rites certainly I iudge worthie to bee retayned and kepte, which are (as elegantlye hath bene sayde) prouokinges and retaininges of godlinesse: that is to saye according to the rule of Paule, which first and formost make to edification, that men may be allured to the worde, to the Sacramentes, and to the rest of the excercises of godlinesse: that doctrine may the more commodiously be propounded, the more esteemed, the more desirously receaued, and the better retained: and that repentaunce, faith, prayer, godlinesse, mercy, &c. may be kindled and maintained. Secondlye, such (rites) as serue to order. For there must be in pulique meetinges of the Congregatiō or Church an order fit and meete for Ecclesiastical grauitie. Thirdly suche as make vnto comelinesse. But by *comlinesse* is meant not a stagelike shewe and pompe, or courtlye statelinesse: but such a comelinesse, that with outward rites may be shewed, what we attribute to the worde, to the Sacramentes, and to the ecclesiasticall exercises, and that the rest of the people maye bee stirred to reuerence the worde, the sacramentes, and the assembly of the congregation.

Order in the congregation.

Comlinesse, and vvhat is meant by it.

3 Christian libertie doth moderate the Apostolicall customes or ceremonies: to wit, that ceremonies may bee in kinde indifferent, in

The third rule of Ceremonies.

number few, that they may be godly and profitable vnto edification, order, and comelinesse: and that all the whole packs of them, maye be with freedome obserued, without the case of offence: and that they may according to the respect of edification, place, times, persons &c. be ordeined, chaunged, and abrogated. So the constitution of the Apostles touching strangled and blood, hath a great while since ceased to be vsed. For the cause wherefore it was made, euen than was ended. 1. *Cor.* 11. Paule ordeineth, that men should praye and prophesie with theire heade vncouered: but that women shoulde haue theire heades couered. And hee taketh the same out of the circumstaunce of places and times. For at that time in those places, menne went abroad with their heade vncouered, and women, seruaunts, and such as had bin bondmen and were manumitted, went abroad with their head couered, as *Plutarch* reporteth in *proble. Rom.* And it was a shew and token of authoritie, to speake bareheaded: as on the contrarie side the head couered, was a testimonie of subiection. In our dayes and in our dwelling or countries the contrarie is obserued. For to speake or heare bareheaded is a testimonie of Subiection; and it is a signe of authoritie to speake with the head couered. So the thrise dipping, the tasting afore of mylke and hony, standing at prayers on the Lordes day and within Easter and Whitsontide, haue long since ceased to be in necessarie vse. And as for feastes on byrth dayes, of which *Tertullian* maketh mention, the *Nicene* Councell hath freelye abrogated. At these dayes no not the Papistes haue proper or peculiar wordes, what time as the bread of the *Eucharist* is shewed consecrated: which rites or ceremonies notwithstanding, the old Fathers suppose to come by tradition from the Apostles. The Churche therefore hath declared her libertie in these maner of traditions, by doing as she hath done. For doctrine is vniuersall and perpetuall, but as for rites and ceremonies they maye be altered and chaunged according to the circumstaunces.

Stations.

The libertie of the Church shewed in abrogating some rites and ceremonies.

Beside this there are gathered euen out of the writings of the Apostles certain rules, when both by teaching, and by examples a man may deale against these maner of Traditions concerning rites or ceremonies: namely when as certaine thinges are determined which are repugnant to the word and commandement of God, *Math.* 15. 3. 4. 5. &c. Or else when as vnto rites and ceremonies whiche in their owne kinde are indifferent, are patched to opinions of worship, merite, and necessitie; yea euen without the case of offence. Hether also belongeth that which *Augustine* complaineth of *Epist* 119. That they oppresse

Adiaphorie.

oppresse Religion it selfe (which the mercie of God woulde haue to be free with very few, and very playn Sacramentes of solemnization) with seruile burthens, so that the state of the Iewes is more tollerable, who were subiect to the burthens of the Law, and not to mens presumptions.

Augustine touching the greate number of ceremonies.

This is the verye Apostolicall reason of iudging or discerning of these maner of Traditions, and is more certaine and more profitable, than to dispute or argue about vncertainties: namelye, whiche Traditions were giuen out by which Apostles, at what time, in what place. &c. of whiche no document can be brought foorth out of the Scripture.

We then doe not reiect and condemne simplie all traditions that are of this sorte. For we mislike not that which *Hierome* writeth to *Lucinius*: namely that Traditions ecclesiasticall, specially those that are not hurtful to the Fayth, are so to be obserued and kept, as they are deliuered from the Elders. And that whiche *Augustine* sayeth: That which is enioined neither against the faith, nor against good maners, is to be held with indifferencie, and to be kept for cause of their societie and fellowship among whome we liue. And these thinges I would haue vnderstanded according to the *Apostolicall* rules, whiche I haue sayde to be gathered out of Scripture. For euen *Aug. epist.* 119. reasoneth aboute certayne rites or ceremonies to be cut of: notwithstanding it cannot easily be found how they are agaynste the fayth, yet for that they oppresse the Churche by being manye, and because they are presumed to be necessarie, therefore they are to bee abrogated.

Hierome.

Augustine.

Augustine mistiketh the multitude of ceremonies.

THE EYGHT KIND OF TRADITIONS.

I Will appoynt that the last kinde of Traditions, about which the Papistes doe specially and moste of all contende and wrangle. For I haue ordred that distribution or diuision of Traditions into some certayne Chapters or kindes, for this cause, that the disputation touching Traditions, which the Papists of purpose make intricate with affectionate confusions, may bee more simplie and plainly vnderstanded, and that the opinions and iudgements of the auntient Fathers, which speake not after one fashion of Traditions, may be the more rightly discerned and expounded. For the Papistes heaping vp manye vnlike opinions and iudgementes of

the most auntient writers, doe get vnto their disputation some shewe and pretence, or rather coloured deceate. And it is a pranke of Sophistrie, in that they marke with one line, (as the Prouerbe is) all traditions which are not of one sorte: to the ende the simple people maye not spie out their suttle dealing. And I iudge that there is not a more playne way, whereby all this whole disputation may bee made open, and that the obiections of the Papistes may firmely bee confuted, than if the Traditions, whereof the auntient writers haue highly spoken, may be distinguished from those for whiche the Papistes wrangle. For hitherto I haue shewed some kindes of Traditions, that the old writers call so, which haue testimonies of the Scripture, and are agreeable vnto the same. Those thinges therefore which the old writers doe highly speake touching these Traditions, as they make nothing against vs, who willingly allow those thinges that are agreeable to the Scripture: so can they nothing at all helpe the purpose of the Papistes, for confirming those matters whiche canne be prooued by no testimonie of Scripture, if a true exposition be shewed.

Nowe will I enter into that place that is proper and peculiar to the Papistes, to witte, touching Traditions, belonging as well to fayth as manners, that canne bee prooued by no testimonie of Scripture: which yet neuertheleſſe the councell of Trent commaūdeth to be receaued and reuerenced with like and equall affection of godlineſſe, as the Scripture it selfe. And as at the firste they proceeded from that place, euen so also at this daye are defended corruptions and abuses, superstitions, and whatsoeuer belongeth to the kingdome of Antichrist. For what more breefe and compendious licentiousneſſe to deuise what so them liketh frankly and without check in the Church, may be inuented, than that vnto all arguments taken out of the Scripture, that are most firme and most plaine and manifest, the bare tytle of traditions, as it were the head of *Gorgon*, shoulde bee so obiected, that it shoulde not be lawfull to enquire any further, if it be once called by the name of a Tradition? In the Oration of *Tatianus* vnto the Greekes, there is a certayne Idoll called *Epitome superstitionis*, an abridgement of superstition: but we may more rightlye tearme the disputations of the Papistes touching Traditions, not an abridgement or *Epitome*, but *pandectes* or very large volumes of errours and superstitions.

Abuses and superstitions proceede from Traditions.

A compendious aunswere, to answere to all arguments by Traditions.

Epitome superstitions an Idoll.

It is a passing notorious boldeneſſe, to make any thing equal with the maiestie and authoritie of the Canonical Scripture. But the Coū-

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cell of Trent attributeth this to vnwritten Traditions, belonging as well to faith as maners, that they must bee receyued with like and equall affection of godlinesse and reuerence, as must the holy Scripture it self. And what than?

The counce ll of Trent very bould

Doth perhaps the Councell meane such Traditions, as doe the old writers, which in the Scripture are contained, and may be prooued by the plain testimonies therof? Nothing lesse; But *Andradius* sayth, that of necessitie those Traditions also must be beleeued, whiche can be proued by no testimonie of Scripture. And least the Reader might doubt what their meaning is, they doe plainly and openly expounde themselues, what Traditions they meane. *Petrus à Soto* vseth these wordes: It is a rule infallible and Catholick: Whatsoeuer things the Churche of Rome beleeueth, holdeth & kepeth, and are not deliuered in the Scriptures, the same came by Tradition from the Apostles: also, looke of what obseruations the beginning, the authour, & the originall are not knowne, or cannot be found, out of all doubte they were deliuered by the Apostles. And in specialtie he reckoneth these Traditions: The oblation of the sacrifice of the altar, annointing of Chrisme, calling vpon Saints, merits of workes, the supremacie of the Romish Bishop, the halowing of water in Baptisme, all the Sacramēt of confirmation: the elements, wordes, and effectes of the Sacrament of order, matrimonie, and extreme vnction, prayers for the dead, the reckoning of sinnes to bee made to the Priest, the necessitie of satisfaction. These are the wordes of *Asotus*, which therefore I haue penned in this place, that the Reader maye perceaue that the controuersie in this disputation touching Tradition, is not of thinges indifferent, but of matters of very great waight. We haue then a discription, not enuiously heaped vp by vs, but giuen foorth vnto vs in their owne wordes, what Traditions forsooth they are that we ought to vnderstande, that they will haue vs receaue and reuerence with like and equall affection of Godlinesse, and reuerence as the Canonicall Scripture. And infinite other matters belong vnto *Asotus* his reckoning: as the mayming of the Lordes supper, the single lyfe of Priestes, choice of meats, Purgatorie, martes of Pardons, worshipping of Images, legendes of saints: and in summe, whatsoeuer the Church of Rome beleeueth, holdeth and keepeth, that can be prooued by no testimonie of Scripture, the same is to be beleeued to be giuen out by Tradition from the Apostles. Surely this is a shorte and easie breuiarie. The most iust complaintes of the whole worlde these manye yeares crie out, that the Popishe kingdome hath broughte into the

VVhat traditions they be that the Fathers of Trente meane.

Petrus a Soto his rule.

Petrus a Soto shevveth his meaning.

The controuersie not about thinge indifferent.

Asotus his reckoning.

Church many corruptions, abuses, and superstitiōs: they require that in a lawfull Counsell these most waightie controuersies may be discerned and defined out of the worde of God. But behold, the Papists doe with loude voyce professe, that many things which they beleeue, holde and obserue, they can prooue by no testimonie of Scripture. Are they than minded to amende any pointes that accord not vnto the Canon of the holy Scripture? No thing lesse. But they oppose an αἴτημα or demaunde, as the Geometricians vse to speake it, to the proofe whereof they will not be bound: namely, whatsoeuer points they are, that the Romish Church that now is, beleeueth, holdeth and obserueth, which can bee prooued by no testimonie of the Scripture, must certainly be determined that they are the traditions of the Apostles. And by and by the Councell of Trent adde their determinate and decised voice: *Traditions vnwritten are to be receiued and had in reuerence, with like and equall affection of Godlinesse and with like reuerence as the holy Scripture it selfe.* With so shorte and light a skirmishe in the Councell of *Trent* they made proclamation to take vp bagge and baggage, and that the enimies were subdued, and the warres ended, touching the most weightie controuersie of this time: as a certayne Frenche Bishop in the beginning of the Councell cried aloud: *We came, we saw, we ouercame.*

Postulatum, a request or demand.

The Fathers of Trent touching Traditions.

These are the vvordes of Iulius Cesar, by vvhich he shevved his spedie victorie against Pharnaces.

But I will not speake in order of all and singuler those thinges that vnder the title of Traditions are thrust foorth vnto the Churches, and what authours they faine vnto themselues: for this is learnedlye and plentifully performed of others: but I will note certaine generall obseruations, that which may therefore be the breefelier done. For in those thinges which hitherto I haue expounded, are the foundations of all this whole disputation.

And first let it be marked howe daungerous a matter it is vnto the Church, and howe pernicious vnto faith, that Traditions touching rules or opinyon, whiche can be proued by no testimonie of Scripture, should be receaued and had in reuerence with like and equall affection of godlinesse and with reuerence, as those that are deliuered and prooued by certaine and plaine testimonies of Scripture. For aboue in manye wordes I haue shewed, that as yet while the Apostles themselues liued in the flesche in the Churches that in their absence the puritie of doctrine was not alwayes faythfullye conserued and kepte by Traditions withoute writing: as the Churches of the Corinthians and Galatians doe shewe. False Prophets also while the Apostles yet liued, did deuise manye corruptions, vnder this

pretence

pretence and title, as though from the Apostles they were delyuered by worde of mouth: as afore I haue shewed. And for this verye cause the Apostles beganne to comprehende their doctryne in wryting, and to commende it to the Churches: that whiche afore is shewed euidently and in many wordes. Paule also monisheth the Churches, that they suffer not themselues to bee troubled and deceaued, vnder the title and pretence of Traditions. And hee setteth downe that admonition as soone as he began to write 2. *Thessaloni.* 2. 2. Bee not easilye remooued from your mynde, neyther bee ye troubled, either by spirite, or by worde, or by Epistle as comming from vs. He repeateth also the same admonition, when he did write out of bondes vnto the *Colossians cap.* 2. 8. See that no man seduce you by vayne deceitfulnesse, according to the Tradition of men: *Peter* also, when as the end of his life being at hand he did write his last Epistle, foresheweth that there should come false teachers, who with fayned words should make marchandize in the Church. And experience doth shew that those foreshewinges and admonitions of the Apostles touching Traditions were not vayne. For straightewaye after the Apostles times, when as yet it was in verye freshe memorie whiche was the Apostles doctrine, the Heretiques vnder pretence and title of vnwritten Traditions, beganne to thrust out straunge opinyons and doctrines vnto the Churches. For *Irenaus lib.* 3. *cap.* 2. sayth: When they are reprehended out of the Scriptures, they turne themselues to the accusation of the verye Scriptures, for that out of them the truth cannot be founde by them whiche knowe not the Tradition: for that wisedome was not deliuered by writing, but by worde of mouth, as Paule sayth, among the perfecte. And *lib.* 1. hee sayeth, That the *Carpocratians* haue defended their new inuentions or deuises by this pretence, namelye that Iesus spake suche thinges priuatelye vnto the Apostles in a mysterye, and that the Apostles deliuered them not to all, but onely to them that were worthie.

The commaundement of paule touching traditions.

1 Cor. 2. 6

Carpocratiani heretickes.

Tertullian de præscriptione aduersus hæreticos, sayth, that the Heretiques when as they could not prooue their deuises and lies out of the Scriptures, but should be confuted by them, pretended two things: eyther that the Apostles knewe not all thinges, because Christ sayth, I haue many thinges as yet to speake to you, but you cannot nowe beare them: or else iwis that the Apostles were ignoraunte in nothing, but that they reuealed not all thinges to all men; but committed some things openly and to all, and some thinges secretly and

The pretences of heretickes.

to a few. And therefore they helde contention, that those thinges also that were proposed and set forth by worde of mouth as it were, without Scripture, beside and contrarie to the Scripture, were to bee receaued and allowed. But *Tertullian* doth notablye confute this deuise or lie: For the Lorde commaundeth, that if they had hearde any thing in the darke and in an hidden place, that they shoulde preache it in the light and on the house toppes, they shoulde not hyde a Candle vnder a bushell, but shoulde sette it vppon a candlesticke. And hee addeth: yeeld, that they discoursed some thinges chieflye among their familiars, yet is it not to be beleeued that they were such thinges, as might bring in another rule of Faith, diuerse and contrarie to that whiche vniuersallye they vttered. *Ireneus* alleageth that saying of Paule, I haue not withdrawne *ought* from you, that I should not shewe all the minde and will of God, and he addeth: Euen so Luke also hath deliuered without enuying those thinges that he had learned, saying; As they haue deliuered it vnto vs which frō the beginning, &c. These things hath *Ireneus*. And for that there was no doubt, that the Apostles by word of mouth deliuered many things least therevpon other opinions or doctrines being diuerse & cōtrarie to those thinges that in the Scripture are extant, should be fayned or inuented: *Ireneus* and *Tertullian* haue shewed, that the true traditiōs of the Apostles and Apostolicall men, ate not others, diuerse and contrarie, but altogether agreeable vnto the Scripture: as is sayd in those thinges which went before. But in this place they were in few words to be repeated: to the end it might be declared, that it is an auntient and much vsed way to deceaue by the name of Traditions. For the Apostles haue foretolde this, and haue warned the Churches aforehande. The histories of the Primitiue Churche haue shewed it, and the same doe minister solutions against that pretence, (namelye) for that the Apostles deliuered many thinges by word of mouth, therfore al thinges that are to be beleeued, cannot be taken and prooued out of the Scriptures. For *Ireneus* sayth, that those thinges that *Policarpus* was accustomed to mention out of the Tradition, were not diuerse nor contrarie, but *all agreeing to the holy Scripture*. So in like maner the heretiques following, put on the cloake of Traditions vpon their corruptions. *Euseb. lib. 5. ca.* 28. reciteth that *Artemon* boasted of his doctrine as though it were aunciēt: (saying) For so all the forefathers, so also the very Apostles thought & taught. But, saith *Euseb.* first of all the diuine scriptures crie out against him: secōdly, the more auntient writings of the brethrē. *Clemens Strom*, 7. sayth that *Basilides* boasted

Tertullian confuteth the heretickes.
Math. 10. 27.
Luc. 12. 3.
Math. 5. 15.

Act. 20. 27.
Luc. 1. 2.

that

that he had to Maister one *Glaucia* that was Peters interpreter, That *Valentinus* heard *Theodatus* who was familiarlye acquainted with Paule, That the *Marcionistes* boasted they had the disciples of *Mathias* to their maisters, and that they held and brought forth the doctrine deliuered by them. Theodatus.

Athanasius oratione.2. against the *Arians*, reciteth that the *exordiū* or beginning of an *Arrian* writing, the title where of was ΔΑΛΕΙΑ was on this maner: I haue so learned (it) of the electe of God according to Faithe, of the learned or expert of God, of them that walke rightly, which haue receaued the holye and Godes spirite. When as then in the time of the Apostles thēselues, and afterwarde in the time of the primitiue church, therewas alwayes haxard and daunger of sound doctrine, and of the sincere faith of the Apostles, by meanes of snares layde throughe pretence and title of Traditions not written: the wearye Reader maye easilye estimate, what kinde a *Pandoraes* boxe of all calamitye in the Churche, it is that the Councell of Trent doth enact, (to witte) That vnwritten Traditions are to be receaued and had in reuerence, as well for doctrine as for manners, with like and equale affection of Godlinesse and with like reuerence, as the Scripture it selse. For now wee liue in the last times, of the horrible daungers whereof, specially concerning doctrine and Fayth, Christe and the Apostles haue prophecied moste heauie thinges. It must needes than bee a reprobate mynde, that leauing the moste clere light of the Scripture, canne be perswaded in these daungerous times, to commit his Faithe vnto the darkenesses of vncertaine Traditions. As for vs we will followe the moste safe counsayle of *Chrisostome*, who saithe, as afore I haue noted the whole sentence: The Lorde than knowing, that so greate confusion of those should come in the last dayes: doth therefore commaund, that Christians whiche are in Christianitie, desiorous to recaue firmenesse of a true Faythe, shoulde flye to nothing but to the Scriptures: otherwise if they shall haue regarde vnto othes thingse, they shall stumble and shall perish. I will allso oppose the sentence of *Hierome*, who in the first chapiter of *Aggeus* saythe: The sworde of God striketh other thinges also, which without the authority and testimonies of the Scriptures by tradition, Apostolical as it were of their owne head they deuise & faine. Athanasius. The box of Pandora. The councell of Chrisostome. Hierome.

Secondly this also is to be marked: that not onely heretiques that were seduced, seduced others, vnder the pretence and title of vnwritten Traditions: But that also excellent menne in the Churche who were not euil, were neuertheless deceaued, when as beside Scripture they Excellent men deceaued by meanes of Traditions.

Eusebius. they did attribute too much to vnwritten Traditions. *Eusebius lib.3. ca.39.* noteth an example hereof worthy the remembraunce of *Papias* who heard *Iohn* the Apostle, and was scholefellow vnto *Policarpus*.

Cap.33.

Papias. *Papias* vseth this forespeache that hee hath taken and well learned, those thinges which belong vnto Faith from them which were familiars vnto the Apostles, and that he hath well laide them vp in remẽbraunce. And he addeth: I am not delighted in them which make mention of straunges precepts and commaundementes, but in them that teache those thinges that are true, and bring suche thinges as are deliuered by the Lord to our fidelity, and came from the truth it selfe. So when any came that was a disciple of the elders, I enquiered the wordes of the elders: what *Andrew*, what *Phillip*, what *Thomas* or any other of the disciples of the Lord saide, Surely this is a highe cõmendation of *Papias* his Traditions. And let the reader consider and waye well these wordes of *Papias*: I thought I shoulde not reape so greate profite out of bookes, as out of worde of mouthe. You see that *Papias* preferreth Traditions before the Scripture: therefore also did he moste especiallye searche after the Traditions of those Apostles of whome there were extaunt no writinges, And certainly if any other, without doubt *Papias* ought to haue ben credited touching vnwrittẽ Traditions. But harken what *Eusebius* saith: *Papias* added that there was declared and shewed vnto him many paradoxes, and certaine other thinges, by Tradition vnwritten: and certaine straunge parables anp doctrines of our Sauiour, with diuerse other thinges full of fables, among which was the *Chiliastik* opinion. And *Eusebius* addeth a reason, that he did not well vnderstand the discourse of the Apostles, nor yet rightly waye them, for that hee was of a verye small iudgement. Here let the Reader doe so much for me as call his wittes together, and let him compare together the two scholefellowes of the Apostles or Apostles disciples, to witt, *Policarpus* and *Papias*, of which either affirmeth, that he deliuered that onely truth which they receaued of the Apostles. But *Policarpus* holdeth the sound rule of faith. For those thinges which he mentioneth out of the Traditions, are all *agreeable to the holy Scriptures*: as *Irenaus* saith in *Eusebius lib. 5.cap.20.* As for *Papias* because he attributed more to vnwritten Traditions, than vnto the holy bookes, he brought into the Church *strãg opinions, and such as after a sorte were full of fables*. So did the great liking of vnwritten Traditions deceaue the good and Apostolical man *Papias*: in that he attributed more to them than to the Scriptures. But the accord of Traditions with the Scriptures, retained and kepte still

Sentences contrary to the opinion of the moste.

Chiliaste holde this opinion that Christ should come and in this vworld raigne personally 1000 yeares.

The differenc betvvene Papias and Policarpus.

Cap.19.

still *Policarpus* in the princely way. So *Euseb. lib. 3. cap. 37.* sayeth, that many disciples in the first degree of Apostolicall succession, performed the worke of Euangelists: that is to say, preached Christ to them that had heard nothing at all of the doctrine of faith, and diligentlye laboured *to deliuer the Scripture of Gods Gospels*. Suche were the true traditions in those dayes.

The true traditions in the first Church.

But the great liking of vnwritten Traditions deceaued not *Papias* alone, but as *Eusebius* sayth, it gaue occasion of the Chiliastike errour vnto very many Ecclesiasticall persōs after him. And *Eusebius* addeth the reason, because, sayth he, *they pretended the antiquitie of that man.* The great liking than of vnwritten traditions, and the pretending of antiquitie without, beside, and contrary to Scripture haue seduced euen good men and notable persons in the Church frō the sound rule of faith. For by Tradition Apostolicall as it were, *Ireneus*, *Appolinarius*, *Tertullianus*, *Victorinus*, and *Lactantius*, as *Hierome* hath noted it, embraced the Chiliastike opinion. And that was done in the prime and flourishing times of the Church. What than thinkest thou, Reader, will fall out in these most miserable times of the Church waxing old, if the decree of the Councell of Trent may be receiued, touching vnwritten traditions to be taken and allowed with like and equal reuerence, and affection of Godlinesse as the holye Scripture it selfe?

Great and notable Fathers deceaued by traditions.

One example as yet will I ad herevnto which is very famous. *Clemens Alexandrinus* among all them of auncient time was counted a man most famous. Thus doth he mention *lib. 1. Stromat.* that he heard many blessed men, who were of great account of *Gracia Cœlesyria*, of *Ægipt*, of the East: And specially he setteth out one, whiche was an Hebrue, whome he heard in *Palestina*. *Andradius* vnderstandeth the same to haue bene *Papias*, and *Clemens* addeth: The happie who did keepe the true Tradition of the Doctrine receaued foorthwith frō Peter, Iames, Iohn, and Paule, by the will of God came so farre foorth as vnto vs, readie to leaue vs those seedes being deliuered from the elders, and the Apostles. Also he sayth: There proceedeth vnto vs a speculation, out of the glorious and reuerend rule of Traditions. And here doth *Andradius* make a great adoe (saying) What neede was there that *Clemens* should with so great contention of mynde, either enquire after these thinges, or else commit them to writing, if that all thinges were comprehended in the holy Scriptures? And surely I denie not that *Clemens* heard with singuler zeale and liking, all those that professed themselues to haue receiued by Tradition some other thinges, besides those that were written by the Apostles and Apostolicall

lieall persons. For therefore he sayeth, that the labourer that is sent forth into the Lordes harvest, hath two manner of Husbandries or tillages, (namely) ἄγραφον καὶ ἔγγραφον i. *vnwritten and written.*

But let vs heare some pointes, whiche *Clemens* sayth that hee hath taken out of that vnwritten tradition. And firste of all he setteth down that principle, why he is not content with the Scripture, but beside it, seeketh other Traditions touching rules and doctrines of Fayth: namely because the Lord hath not reuealed vnto many, those matters that belonged not to many, but to a few vnto whome hee knewe, it to bee conuenient. ἀπόρρητα *close or hidden thinges*, sayeth hee are committed to the worde not written. Also, Mysteries are deliuered mistically.

And in the fift booke is extant a long discourse. As Philosophers haue so hidden certaine close pointes touching their opinions and rules, so that they should not be manifest and known to all, for some they called *cõmon*, and some they called *secrete*, and as *Plato* sayeth: greate heede must bee taken not to write, but to learne: for those thinges that are written goe foorth among the common people: so
1. Cor. 2. the Apostle also, keeping that auntient maner of hiding, sayth: Wee speake wisedome among those that are perfecte. Hee sayeth also: It belongeth to fewe to comprehende these thinges. Therefore the Lorde hath commaunded in a certaine Gospell: My mysterie belongeth to me, and to the children of my house. If a man conferre these wordes, he shall plainely finde them to be the selfe and same, whiche aboue I haue noted out of *Ireneus lib. de Carpocratianis*, and *libro 3. de Valentinianis*: also out of *Tertullian de prescriptione aduersus hæreticos*. For vnder this colour, traditions began by and by after the Apostles tyme to be pressed vnto the Church. And certainly that same opinion and sentence was greatly beaten downe in the heretickes by *Ireneus* and *Tertullian*. Yet for al that this opinion remained & stuck fast in them that came after also, as in *Clemens*, that Christe and the Apostles (as the *Tertullian* heretiques vse to speake it) deliuered out some thinges openly and to all, and some thinges secretlye and to fewe: and that this is the originall of Traditions, beside the Scripture. *Clemens* also maketh much adoe, in commending a certaine peculiar kynde of *Gnostici*: of whome he deliuereth this description in the sixte booke. The knowledge whiche maketh a true *Gnostike*, is that which commeth by succession vnto fewe from the Apostles, & is deliuered without writing, &c. Certainlye the heresie of the

Gno-

Gnostikes was by the Church condemned, which heresie by the more perfect opinion of iudgement, had his originall out of forged traditions, but yet for al that for the great liking of traditions vnwritten, certaine seminaries touching a more perfect knowledge thã that which is deliuered in the Scriptures tooke holde euen in greate learned men in the Church.

The Gnostik heresie had his originall from Traditions.

But what are those thinges whiche *Clemens* receaued out of that secrete or mysticall tradition of a few? I will rehearce some, wherby iudgement may be made touching the rest, whiche hee confesseth to haue bene such as he feared to write.

*Lib.*1.*Stromat.* he sayeth that hee will in those his Commentaries which he framed out of traditions, mingle the truth of the heauenlye doctrine with the decrees of Philosophie: because as the lawe was a *Pædagogie* or introduction vnto Christ, so was Philosophie vnto the Greekes. And afterward he addeth: That Philosophie of it selfe did sometime or in time past iustifie the Greekes. For there are manye wayes vnto life. And after that hee contendeth, that the Lawe also procureth saluation, and maketh iust of vniust, if a man bee willing to heare. But these thinges are most manifestly repugnant against the writinges of Paule. But *Clemens* maketh exception saying they are mysteries whiche were deliuered by the Apostles, not openly and to all, but secretly and to a fewe. But *Tertullian* doth plainly and purposedly confute this, I haue noted the words afore.

The traditions of Clemens.

Clemens contrary to S. Paule.

He reciteth also in the first booke of *Traditions*, that Christe preached one onely yeare. But *Irenaus* attributeth this tradition vnto the Heretiques *lib.*2.*cap.*39. and he opposeth and setteth agaynst this an other tradition, which he affirmeth, the Elders to haue receaued of Iohn the Apostle, and of the other Apostles also: namely that Christe was nigh fiftie yeares olde when hee was crucifyed. But this Tradition of *Ireneus* also, was reiected by the common opinion of the Churche. For it maye bee shewed out of Iohns Gospell, and out of the Acts of the Apostles that it is not true. So good men also in the Churche, by ouer well liking of vnwritten traditions, were deceaued.

But I will adde herevnto a fewe certaine other poyntes oute of the Traditions of *Clemens*. *Lib.*2. *Stromatum*, hee sayeth, That the Apostles after their death also preached vnto the deade, whiche with the Apostles descended into the water, and beeing made aliue, assended thence agayne. In the same place, hee graunteth

Penaunce. to them that are fallen ſecond repentaunce only. *Lib.*3. hee ſayeth, That Paule licenceth ſeconde mariages of fauour: for they ſinne not againſte the Lawe, and yet they fulfill not the perfection of the Goſpell.

Repentaunce. *Lib.*4. Whether penaunce be done here or in another place: for no place is without the mercie of God. And therefore he ſayth *lib.*6. Perchaunce puniſhmentes will ceaſe after this life.

*Lib.*6. he contendeth in many wordes, That the Greekes are ſaued by Philoſophie. And that the Apoſtles preached the Goſpell to the wicked in hell, that they ſhould not remayne in damnation, which in their life could not heare the Goſpell, but ſhould be conuerted. He contendeth alſo, that we muſt not cleaue to the letter of the Scripture, but muſt ſeeke an Allegorie, in ſo much that he tranſformeth the Dicaloge or ten commaundements into ſundrie Allegories.

Allegories.

*Lib.*7. The wiſe Virgins ſay vnto God: we haue let paſſe neuer a whit of thoſe thinges that thou haſt commaunded, wherefore we require alſo the promiſes. And to that purpoſe he applieth, that which a certaine great wraſtler (that of a long time had excerciſed his bodye, going vp to the playes of *Olympus*, when he ſaw the Image of *Juppiter Piſanus*) ſayde: If, ſayth he, O *Juppiter*, all thinges are rightlye prepared vnto me for the wraſtling, yeilde thou iuſtly vnto mee the victorie.

In the ſame booke he diſputeth, that a perfect man oughte not to ſweare. And that Chriſtians may not contende in iudgement, neither before the Gentils, nor yet before the ſaintes. I could recite very many like things out of the bookes of *Clemens*, touching originall ſinne, free will or choice, *apathia*, perfection, faith, ſaluation &c, whiche doe farre diſſent from the rule of Scripture: But I was willing to note theſe few principall pointes, which I ſuppoſe that not the Papiſtes themſelues will allow of: that I might ſhew how the title, pretence, and greate liking of vnwritten Traditions, the originall whereof was referred to them who profeſſed themſelues to haue hearde the Apoſtles, hath beguiled thoſe that were good men, and alſo greate in the Churche: in ſo much that they haue oftentimes declyned and gone aſide vnto vtter ſtraunge doctrines, the whiche cannot be denied to haue happened to *Clemens*. And thoſe high prayſes of *Clements* Traditions, inſtilled thoſe opinions euen into *Origen* and others after him. But in *Origen* and in others after that, many thinges were condemned according to the rule of the Scripture, whiche *Clemens* had receiued and allowed as Apoſtolicall Traditions: as of

Apathia, vvhere no affection is.

Philoſophie

Philosophie and the Law sauing men: of one onely penaunce or repentaunce, after the faith receiued: of conuersion and repentaunce, after death: of the ceasing of euerlasting paines: of perfection, of free will. &c.

And if a man ponder wel the bookes of *Clemens* his *Stromata*, he shal perceaue, that it was long of the title and great liking of Traditions besides the Scripture, that in the time of *Origen* and afterward amōg diuerse others, the doctrine of the Church degenerated and went awrie from the Apostolicall puritie and simplicitie, vnto a pliloso phicall hotchpot and mishaping.

Origen vpon the bookes περὶ ἀρχῶν, where he taketh in hand to expound the principall points of the doctrine of the Church, hath this maner of forespeech or preface: Wheras there are many, who think they know that that belōgeth vnto Christ, let verely be obserued the Ecclesiasticall preaching that is deliuered by order of succession from the Apostles, & that which remayned cōtinually in the Churches euē vnto this present: that truth alone is to be beleeued, which in no point disagreeth from the Ecclesiasticall tradition, &c. It is an high forespeech: and whereas he sayth he hath taken (it) of that tradition, I iudge that he speaketh as he thinketh. For hee had receaued his doctrine from *Clemens Alexandrinus*: who receaued those traditions, frō thē that professed thēselues to haue bene the hearers of the Apostles & Apostolical mē. So *Origen* iudgeth thē to be traditions of the Apostles. But what maner of Doctrine *Origens* is in his bookes περὶ ἀρχῶν, both of it selfe is manifest, and also the censure & iudgement of *Hierome* is known touching the same, vnto *Aritus Panmachius*, and *Oceanus*; and elsewhere he tearmeth his opinions *venenata* poysoned. And those iwis are the fruites of such Traditiōs. And if so be the coulor and great liking of vnwritten Traditions could, in those verye good times of the Primitiue Church, cary excellēt men frō the sound and simple rule of faith vnto strange opinions: certainly we are monished by these exāples to beware of the leauē of the Decree of Trent touching vnwritten Traditions to be receaued with like affection of godlinesse, as the holy Scripture it self is. Let the Reader make cōparison betweene the times of *Papias* & *Clemens*, and our last times, and the matter will be apparaunt ynough. Through the title than, and the colour and great liking of Traditions beside and contrarie to the Scripture as well heretickes, as also great persons in the Churche and the same not euill, both were deceaued themselues, and deceaued o-

Origen.

Origens doctrines and opinions called by Hierom poisoned

The leauen of the decree of Trent.

ther. Needeful it is thã to haue a certaine rule, according to the which maye bee measured, whatsoeuer is propounded vnder the name of a Tradition. But what that rule may be, shal be afterward shewed. For firste I will finishe the reste of the obseruations touching the originall of Traditions, that can bee prooued by no testimonie of Scripture.

The third obseruation is, that certaine old writers haue cited and alleaged out of the *Apocrypha*, or bastard Scriptures, many thinges vnder the title of Traditions. And this note or obseruation shall giue light vnto many matters. *Papias* and *Clemens* tooke theire Traditions, of them who professed themselues to haue heard the Apostles, or the Apostolical persons. But they which folowed after, whenas they could not aleage either the Apostles, or else the Apostolicall persons whome they had heard, and yet had a great liking of traditions, by another colour referred the same Traditions vnto the Apostls. And vnto this, the reading of the *apocriphical*, that is to say, of the bastard and counterfait Scriptures gaue the occasion. For afore I haue shewed, that the Church hath with an healthsome diligence distinguished three orders of writinges or Scriptures, touching the doctrine of Christ and the Apostles. In the first order were the legitimate, certaine, and testamentarie writinges, as of *Eusebius* they are called. The second order had writinges, of which there were some doubtes: which yet notwithstanding they would haue reade to the edification of the people. The third order was of writinges, that were accounted forged, counterfaicte, fayned and false. Whan as therefore the wrytinges of the thirde order, were simplye reiected and disaloweed: yet for all that, many menne priuatelye did looke vppon them and reade them: and by litle and little there was an opinion conceaued, that it mighte bee that suche thinges, or at leaste some (of those) thinges mighte bee deliuered by the Apostles. Those thinges than which they cited out of those *Apocriphical* or bastard Scriptures, they began to adorne with the title of Traditions. I faine not these things: for the examples are manifest, wherewith that which I speake maye be shewed.

Vnder the title of Traditions many things cited out of the apocripha.

The orders of Scriptures.

1. 2. 3.

For *Clemens Alexandrinus* citeth many such thinges out of the *apocryphycall* Scriptures or wrytinges, wherewith hee goeth about to establishe straung opinions. As *lib.2. Strom*, out of the booke called *Pastor herma*, hee prooueth that the Apostles euen after their death preached to them which were deade before in infidelitie, and that after they hadde conuerted them they restored them to lyfe. *Lib.5.*

Clemens Alexandrinus.

where

where he goeth about to proue certaine secretes of fayth to bee hidden, and not to be made manifest to all Christians, he alleageth oute of a certaine *apocryphicall* Gospell: *My misterie belongeth to me and to the children of my house.*

Lib.6. hee proueth out of the *apocryphicall* writinges of Peter and Paule, that the Greekes are saued by Philosophie. In the same boke, out of *Pastor Herma* he prooueth, that in the Scripture wee must depart from the letter, and must seeke Allegories: and so iwis, that the Decaloge it selfe must be mishaped into sundrie Allegories. And in the thirde booke he sayeth, that the disciples of *Tatian* condemned mariage, citing certaine sentences of Christ, out of the Gospell after the *Ægiptians*: I came to dissolue the workes of the Woman. Also: As long as you women beare children, death shall flourish, &c.

Origen and *Basill* doe saye that it is a Tradition, that that *Zacharie* who is reported to haue bene slaine, *Mat.23.* betweene the temple and the alter, was the father of *I. Baptist*: but this is written in the *apocryphicall* first Gospell of Iames.

Tertullian and *Basill* doe say that it is an Apostolicall tradition, to signe all thinges with the signe of the Crosse fashioned with the fingers in the ayre: but this was taken out of the Gospell of *Nicodemus*. For there *Charinus* and *Lenthius* being raised vp, doe with their fingers make the signe of the Crosse on their tongues. And Christe in hell maketh the signe of the Crosse vppon Abraham and the Saintes. To the Theefe also he giueth the signe of the Crosse in his hande, and sayeth: If the keeper of Paradise will not lette thee in, shewe him the signe of the crosse. *Augustine epist. 99. ad Euodium*, (sayth) That Christ hath loosed *Adam* in hell, almoste the whole Churche agreeth, which, that it beleeued it vaynly, is not to be beleeued, whencesoeuer the traditiō came, although no expresse authoritie of the Canonicall scriptures be brought foorth on that behalfe, some adde that this benefit was graūted to other Patriarches & Prophets also, that when the Lorde came into Hell, they were loosed of those sorrowes, &c. You heare a Tradition. But these thinges are read in the Gospell of *Nicodemus*. And *Augustine* obiecting vnto himselfe those thinges against that Tradition, whiche are written concerning the bosome of *Abraham*, sayth: I certainlye see (it) not, let them expounde it perhappes that can.

Like as the popish bishops vvere vvont to giue their blessinges.

Augustine.

The same *Augustine*: I know not whether there be any man, vnto whom it semeth an absurditie, &c. Such forsooth are the disputations

touching Traditions.

There is reported an olde Tradition, that *Enoch* and *Helias* shall come againe before the last daye, and shall warre with *Antechrist*: but it was taken out of the *Apocryphicall* gosple of *Nicodemus*.

Epiphanius a great liker of Traditions

Epiphanius was so delighted with these kindes of Traditions out of the *apocriphicall* Scriptures, that he rather aloweth that Christ, according to the *Apocriphicall* first Gospel of Iames, was borne in a certaine denne while they iournied, than in the Citie of *Bethlem* in a stable. *Clemens* also 7. *Strom*. reporteth as of a Tradition, how the midwiues searched *Mary* after shee had hir childe: which in like manner is taken out of the first Gospel of Iames.

Traditions in Epiphanius.

So *Epiphanius* doth by Tradition name *Ioakim* and *Anna* the Father and Mother of *Marye*: and addeth, that an Angell of Paradice, shewed vnto *Ioakim* the conception of his daughter. But these things are taken, out of the first Gospel of Iames. he nameth also out of Tradition, that is to saye, out of Apocriphicall Scriptures, that the wife of *Cain* was *Sanue*, the wife of *Seth* was *Asura*, the wife of *Noe* was *Barthenon*, the Father of *Daniel* was *Sabaan*, the Father of *Melchisedech* was *Heracles*, his mother *Astaroth*: That *Abel* was slaine beeing thirtie yeares olde, Adam beeing an hundred: that *Lazarus* was thirtie yeares olde, when he was raised from death, and that after his raising againe he liued other 30. yeares. He saith also out of Tradition, that *Adam* was buried there where Christe was Crucified. But euen this Tradition of *Adams* burying, and of *Zacarias* the Father of *Iohn Baptist* doth *Hierome* bouldly reiect, for that it hath not authoritie oute of the Canonicall Scriptures. *Epiphanius* calleth Fasting breade and water, a Tradition; But the same is extaunt in *Hermes, similitud, 5. Eusebius lib 3 cap 25*, reciteth among the bastard and reffuse Scripturs, a certaine Scripture of the doctrines of the Apostles. And in the Canons of the Apostles, are numbred among the Canonical bookes, the bookes of Clemens of the cōstitutions of the Apostles: that whiche *Lindanus* himselfe also acknowledgeth to bee counterfaicte. And *Epiphanius* extolleth in many wordes those constitutions of the Apostles, which of the old writers were counted *Apocriphycall* or bastard: as it is also expresly saide of the Cannons of the Apostles, *dist. 15. et 10. Epiphanius* than saith *lib. 3. tomo. 2. haresi. 80*. In the constitutions of the Apostles, saith he, by diuine doctrine, the heares of the beard are not to be cut. He maketh mention also of the booke of the constitutions of the Apostles, *lib. 1. tomo. 3. haresi. 45*. And *lib. 3. tomo. 1. haresi. 70*. So *lib. 2. tomo 1 haresi. 59*. hee citeth and defendethe the

Apocripha, is hidden or not knowyne.

Cannon

Canon of the single life of Priestes: so that in Priesthoode they maye not vse mariage. But *Paphnutius* in the Nicene Councell, calleth it a new law, than is it false that it is a Tradition of the Apostles.

Paphnutius calleth the lavv of sole life a nevv lavve.

And *lib.2.tomo.1.* against the Apostolici, he sayth, that Traditions are necessarie to the interpretation of Scripture. If so be he meante this only, that many thinges maye be taken out of the historie of the Church, whereby certaine places of Scripture maye bee declared: as there he saith, that it was a custome that the Christians did not match their Daughters with vnbeleeuers, either Iewes or Gentiles, and that therefore many of them remained vnmaried: this I say, we would easily like of: but *Epiphanius* goeth on much farther, and setteth Traditions opposite and against the Scripture. For whereas Paule writeth in a generalitie, If a virgin shall marry, she sinneth not, *Epiphanius* opposeth a tradition out of those Apocriphicall constitutions of the Apostles, that it is sin to returne vnto mariage after virginitie being decreede: when as *Hierom* saith, *1. cor.7.* If any shall bee growne vp in the state of virginitie, if afterwardes he know that he is set in a double necessitie, so that either he must commit fornication, or else marie, let him doe as he will: if he shall marrie a wife he hath not sinne. So *Cyprian lib.1.epist.11.* If so be they haue dedicated themselues by fayth to Christ, let them perseuere openly and chastly: but if they will not perseuere, or else cannot, it is better to mary, than that they should fall into the fire by their delicacie. It is than a bastarde Tradition, which *Epiphanius* out of the apocryphical Scripture doth alleage: for it is against the Scriptures, and vnknown to the Fathers. And out of this note or obseruation may be perceaued, from whence the Fathers, but in especiall *Epiphanius*, haue taken many such Traditions, which they adorne with this title: and what the authoritie of those traditions was in times past, this Example sheweth: *Chrisostom in opere imperfecto*, sayth touching the wise men, that they came two yeares after Christ was borne: I haue heard, saith he, some make reporte of a certaine Scripture, although no certaine Scripture, yet such an one as destroyeth not the faith, &c. And *Epiphanius* doth in good earnest followe this Tradition.

Apostolici a kind of heretickes.

Traditions are by Epiphanius set against the Scriptures.

The sentence of Hierome against Epiphanius.

Cyprian.

Chrisostom.

But *Theophylactus*, after he had recited that tradition, by and by addeth these wordes: But holde thou with the other opinion as the better. So *Hierom* sayth touching the Father of *Zacharias*, the Father of *Iohn Baptist*, *Mat.23.* That whiche hath not authoritie from the Scriptures, is as lightly despised, as it was allowed.

Theophil.

Authoritie from the Scriptures.

The fourth note or obseruation is, that the Fathers haue referred

many somewhat more auntient,(when as the originall of thē coulde not be easily shewed)by & by vnto the Apostles, as deliuered by thē, to the end the authoritie of them might be the greater: which yet neuertheleſſe that they had not the Apostles their authors,may plainely be prooued out of other writinges of the auntient Fathers.

Epiphanius constantly auoucheth that the Church hath the fast of Wednesday and Fryday,by tradition of the Apostles. *Ambrose, Hierom*, and others doe attribute the fast of Lent also vnto the Tradition of the Apostles. But what and howe much is to be attributed to this Tradition, may be manifestly shewed . For in *Augustine epist*.86. One *Urbicus* did defend a catholicke necessitie, out of the Tradition of *Peter*,that men should fast on the Sabaoth or saturday,because *Peter* when he should contend with *Simon Magus* on the Lords day or Sonday,fasted the day before with the Church of *Rome*. And othersome gainsayed,that it was a tradition of the Apostles, to fast, not on the Saturdaye,but on the Fryday . But *Augustine* doeth thus aunswere: This in deede is the opinion of very many, although many of the *Romanes* report it to be false. And if so be it be aunswered, that *James* taught that at *Ierusalem*, *John* at *Ephesus*, and the other in other places , that *Peter* taught at *Rome*,that is to say, that on saturdaye men should fast,but that other countreys swarued from this doctrine,and that *Rome* stoode still in it: and on the contrary part it bee reported , that rather the countreys of the West obserued not that which the Apostles deliuered,and that the East countries,frō whence the Gospell it selfe begā to be preached,remained in that which was deliuered by all the Apostles,this contention engendring strife, and not ending questions, is vndeterminable . Let there bee than one faith of the vniuersall Churche , although the vnitie it selfe of the faith bee celebrated with certaine diuerse obseruations, wherewith by no meanes is hindred that whiche in the fayth is true. And afterwarde hee sayeth : I considering it ouer and ouer in my minde, doe see that in the Euaungelicall and Apostolicall writinges, fasting is commaunded : but what dayes wee must not fast, and what dayes wee must , I finde it not defined in the commaundemente of the Lorde or of the Apostles, &c. It is a manifest sentence : and yet because it was an olde custome,many were not afrayde to referre it vnto the Tradition of the Apostles. So *Augustine epist*.119. sayeth in deede,the fourtie dayes fast to haue authoritie out of the fast of *Moses*, *Helias*,and Christ . But *epist*.86.hee affirmeth that it is not defined neyther by the Lorde , neyther by the Apostles, what dayes

Contention breeding strife.

One faith must be notvvithstanding diuers obseruations.

Augustine findeth not commaunded vvhen vve should fast or vvhen vvee should not faste.

That is lent as vve in englishe terme it.

wee must fast. Therefore *epist.* 119. at length he concludeth, that the consente of the Church hath confirmed it that those fourtie dayes before Easter should be obserued. The Reader perceaueth howe the Fathers haue gone aboute to referre the auntient customes vnto the traditions of the Apostles, or else to proue them oute of the Scripture: and how vncertaine that whole matter is, *Ambrose* in deede auoucheth, that by the example of Christ, Lent was commaunded vs. But *Chrysost. hom.* 47. *in Math.* doth flatly denie it: saying, Christ biddeth not that we should immitate his fasting, but he sayth: Learne of me, because I am meeke, &c.

Ambrose. Chrisostom.

Irenaeus in Eusebius lib, 5. *cap.* 26. writeth that there was controuersie, not onely about the day of Easter, but also of the kinde of fasting (to wit before Easter). For certaine fasted one day, certayne more dayes, certaine fortie houres, reckoning an hower for a daye. And this diuersitie, sayth hee, beganne not in our time firste, but long tyme before, &c. Than is it most manifeste, that that assertion is not true, that the faste of fourtie dayes before Easter, is a Tradition of the Apostles. For *Ireneus* in that place sayeth, of the fast before Easter, that it was before his time συνήθειαν χαθ' ἁπλοῦς ἀνα διατιθεμένων. And διατιθεμένων signifieth a framing or ordring of simple persons. And *Ireneus* sayeth that that was iudged not to bee precisely kepte, but that afterwarde it was accounted so. Let the Reader note this place diligentlye, touching the true originall of fasting before easter. And yet for all that in processe of tyme, there was thereof made a Tradition Apostolicall: and that of the principall among the Fathers.

Cap. 23.

Diuersitie in the maner of fasting.

It may not be than straight way credited, when the Fathers without certaine documentes affirme any thing to be the tradition of the Apostles. For *Ambrose*, *Maximus*, *Taurinensis*, *Theophilus*, *Hierome*, and others affirme Lent to be a Tradition of the Apostles. But *Socrates lib.* 5. *cap.* 22. rehearceth a great diuersitie of the fast before Easter. Hee sayeth the Romanes fasted three weekes before Easter; the Greekes and those of Alexandria sixe weekes: and others seuen weekes, in which they fast only fifteen dayes by spaces. And at length hee concludeth: For that no man can shew touching this matter any written commaundement: it is plaine, that the Apostles left it free to euerye mans opinion and will.

Epiphanius contra Aërium sayth: that there is extaunt a constitution of the Apostles, in which they giue preceptes also touching fasting daies, and that nothing is to be taken sauing bread, salt & water,

Socrates.

But Socrates in many wordes sheweth that this is false, and not the Apostles doing.

I haue somewhat more largely noted this (for it is a notable example) how in the time of the Fathers, many obseruations began to bee adorned with the title of the Traditions of the Apostles, which neuertheless it is certaine were neuer deliuered by the Apostles. The contention of the olde Fathers touching the time of Easter is knowne, whilste the Romanes affirmed that their custome was deliuered by Peter and Paule: Those of *Asia* contrariwise alleaging, that they receaued another Tradition from *Iohn*, *Philip*, *Policarpus*, and other. And the matter was handled with great bitternesse. But *Irenaus* in *Eusebius lib.5.cap.26*, calleth it a tradition of aunciente custome: also the custome of the Elders or Priests. The Reader seeth, that in the times immediately following the death of the Apostles, vnder the pretence and colour of vnwritten Traditions, there was raysed stirres and troubles in the Church, and that auntient customes began to bee set out with the title of the Traditions of the Apostles. For Socrates *li.5.cap.22.* sayth, The Gospels layd not on a yoke of bondage, but men themselues, euery man where he had to do, for the remission and remembraunce of the Passion, celebrated of a certaine (maner of) custome, Easter and other festiuall dayes, as they would themselues. For neither our Sauiour nor the Apostles commaunded by any lawe that it should be kept, nor yet threatned any punishments. For the drifte of the Apostles was, not to make lawes concerning holy dayes: but to induce a good life and godlinesse. But vnto mee it seemeth, that as many other thinges grew into a custome according to the countries, so did also the feast of Easter: for that none of the Apostles decreede any thing touching it. And afterwarde hee sayth: Those of the West saye in deede, that it is the Tradition of Peter and Paule: and those of *Asia* say it was the Tradition of Iohn. But neither part can set down that which they spake of, to haue bene deliuered in writing.

A tradition of auncient custom.

The Apostles had no regard to make lawes touching holydaies.

Epiphanius sayth, Meetinges were appointed to bee made by the Apostles, the fourth day in steede of the Sabaoth, and vpon the Lords day. But *Socrates* by the diuersitie of many examples, sheweth that this is not certaine. And after he hath reckoned many diuersities of rites and customes, at length he addeth a sentence worthy of remembraunce: I thinke (saith he) that they are the authours of this kind of disagreement, which in eache times bare the swaye in the churches: *and they that receaued such thinges, established a certaine lawe as it were out of these increeping rites and customes.* These things hath Socrates.

First

First than they were customes: secondly they were made lawes: afterwarde to the ende they mighte purchase the greater authoritie to those lawes, they attributed them to the Traditions of the Apostles. These things are manifest, which monish vs of many things touching traditions, which are painted foorth by certayne Fathers vnder this name, as though they were receaued of the Apostles.

Epiphanius.

Epiphanius contra Aërium, calleth prayers for the dead, a Tradition of the Church receaued from the Fathers. But that Tradition of the Fathers haue others set out vnder the title of the Tradition of the Apostle. So *Chrisost. hom. 69.* These things were not rashly decreede by the Apostles, that in the fearefull mysteries remembraunce of them that are departed should be had.

Chrisostom.

Damascenus.

And *Damascen* sayth: The Apostles haue commaunded that in the searefull sacraments remẽbrance of the faithfull departed should be had. But *Hierome* and *Gregorie* affirme that the Apostles in celebrating the *Eucharist* vsed no other prayers but the Lordes prayer. You see than how certaine a thing it is, that prayers for the deade is a Tradition of the Apostles.

The sacrament of the lords supper.

Prayers for the dead.

Tertullianus.

Tertullian de corona militis, reckoneth vp many obseruations, which he sayth to be defended without any booke of Scripture, by the title of Traditions only, and afterward with the buckler of custome. And all those Traditions the Papistes contende ought simplie without all gainsaying to be receiued. But *Tertullian* sayth not, that all those traditions came from the Apostles: but this only he sayeth, Custome did corroborate obseruation, which without doubt sprang of Tradition: for how can any thing be vsed, if first it were not deliuered? But I demaund whence it was deliuered? of the Apostles? Certainly *Tertullian* affirmeth not this, for he ioyneth (these wordes) by and by after: Thinkest thou not that euery Christian man may conceaue and constitute that which is agreeable vnto God, requisite vnto discipline, & profiteth saluation? Also he sayth: sauing the regarde of the Tradition, from whatsoeuer deliuerer soeuer it bee iudged. &c. As for them that came after, they auouched simplie and withoute any more adoe all those Traditions to be Apostolicall. But let it be marked that *Tertullian* calleth them Traditions from what deliuerer soeuer they may be iudged. Therefore not all Traditions which are extaunt in the olde writers are simplie Apostolicall. By these manifest examples sufficiently is shewed, as I thinke, that we maye not by and by simplye and without any more adoe assent, when as the Fathers affirme without certaine documents, anye thing to be an Apostolicall Tradition: for

Tradition.

Custom.

Custom.

Not all traditions Apostolicall.

examples doe shewe how they haue referred manye olde customes, which had another originall, to the Traditions of the Apostles, to the end the same might haue the greater authoritie. And there are in the Fathers sometimes, about the praises of those Traditions, wherof the original is vncertain, ouerpassing *hyperboles* or excesses: which if they were straightly vrged, without any commodious mitigation, are by no meanes either agreeable to faith it selfe or else tollerable: as that place of *Basill* of the holy Ghost, *ca.* 27. if yet that discourse of Traditions be *Basils*. For *Erasmus* not without cause iudged it to be counterfeit. And *Basill* reciteth there certaine traditions, whiche although they be not set downe in the Scripture in iust so many sillables, yet as touching the summe of them, they are agreeable to the testimonies of the Scripture: as the confession of the faith, which is made in Baptisme: also the forsaking of the Diuell, and the true speeche, Glorye to the Father and to the Sonne with the holye Ghoste, &c. And touching these Traditions there is no controuersye betweene vs: for suche thinges as maye bee prooued by the testimonies of the Scripture, wee doe willinglye receaue and allowe. But hee recyteth besides them other customes without writinge (for so hee calleth them) and affirmeth them to bee broughte vnto vs in a mysterie by Tradition of the Apostles. And hee reckoneth amongest them, those thinges that in the celebration of the *Eucharist* are spoken, besides the wordes of the institution both before and after. But *Gregorie lib.* 7. *epist.* 63. sayth: The manner of the Apostles was, that at the Lordes prayer onely it selfe, they consecrated the hoste of the oblation. Besides *Basill* affirmeth that it was a Tradition of the Apostles, in prayer to bee turned to the Easte. But *Socrates lib.* 5. *cap.* 22. sheweth that in *Antiochia* of *Syria*, which was a moste famous Apostolicall Churche, the Temple had an vniuersall situation: for the altar looked not towarde the Easte, but towarde the West. But perhappes *Basill* was of the same mynde that other were: in that he referreth olde customes without certayne documentes vnto the Tradition of the Apostles. But whereas hee addeth, that those Traditions haue the same force vnto godlynesse, as haue those thinges whiche are contayned in the Scripture, in so muche that if those customes bee not obserued, the verye preaching of the Gospell is abridged vnto a bare name: this, I saye, manifestlye disagreeth with the fayth it selfe: for not the Papistes themselues dare auouche that of the most of those Traditions. For if anye bee baptized according to the institution of Christ

The excesses of the Fathers in praising Traditions.

The censure of Erasmus.

The discourse of Basil touching Traditions.

Basils Traditions that accord vvith the Scripture allovved.

Gregorie.

Basil.

Socrates.

I think he meaneth the Church vvas round.

Basil auoucheth that vvhi h the Papistes vvil not auouche.

Christ, and be not thrise dipped, or be not signed with the signe of the Crosse, the question is, whether Baptisme bee eyther false or else vayne? *Basill* pronounceth that thrise dipping, and the signing of the Crosse, blessing of the water of Baptisme, and annointing of oyle, &c. hath the same force vnto godlynesse as Baptisme it selfe hath. Than shall not Christe bee rightelye baptized, neyther haue the Apostles baptized any man rightlye in the Actes? Certaynelye *Lombarde* sayeth *lib.4. dist.3.* The Sacrament of Baptisme consisteth in two things, namely in the word and the Element: therefore if other thinges are wanting whiche were ordeyned to the comelinesse of the sacrament, the sacrament is not therefore the lesse true and holye, if thou haste the worde and the Elemente, &c. I thinke surely that there is no man so shamelesse, although he were a Iesuite, that dareth auouche, that to pray in spirite and truth, and to bee turned towarde the Easte in prayer, hath the same and the like force vnto godlynesse. The thrise dipping, the wordes of inuocation while the breade of the *Eucharist* is shewed, the forbidding to kneele or making legges betweene Easter and Whitsontide, haue long sithens ceased to bee in vse euen with the Papistes themselues. Therefore the vniuersall *hyperbole* of *Basill* touching vnwritten Traditions, that they haue the same force vnto godlinesse, as haue those thinges that are ordeyned and commaunddd in the Scripture, can by no meanes stande, or be defended, neither doe I see, howe euen *Andradius* with his poysoned greate speeche maye assaye to doe it. Suche assertions than and *hyperboles* of the Fathers touching Traditions, are not rashlye to bee embraced, but are to bee read with great iudgemente. And not withoute cause doeth *Erasmus* greatly doubt of that place of *Basill* whether it bee naturall or counterfeite.

Basils errours.

If Basils assertion be true than Christ is not rightly baptised.

Iesuites.

Prayer towarde the Easte.

The Fathers to be reade vvith great iudgement.

The place of Basil doubted of.

The fifte obseruation is, that out of the statutes and obseruations of the *Montanistes* many thinges haue crept in *to be a common place of Traditions.* We haue neede then to haue a vigilant iudgemẽt, lest we receaue & imbrace in stead of Apostolical traditiõs, *Mõtanical* traditions. For *Mõtanus* embraced the doctrine of the old & new testamẽt, but beside these he taught, that obseruatiõs *deliuered* by the cõforter, were necessarie also, because Christ sayd, that the Apostles could not beare al things, but that many things were to be reserued for the Cõforter (to teach). So *Ter.* being a *Mõtanist de velãdis virginibus* saith: the law of faith remainig, the other matters of discipline & cõuersatiõ do admit newnes of correctiõ: for what kind of thing wer it, seing the

5

Montanus an heretick.

Tertullian a Montanist.

Deuill is alwayes working, and adding euery day vnto wicked disposition, that the worke of God should either cease, or else leaue off to profite, seeing that the Lord sent the comforter for that purpose, that whereas the mediocritie or meanesse of man could not at once comprehend all thinges, it should by little and little be directed, ordered and brought through discipline comming from that deputie of the Lord the holy Ghost, vnto perfection: for he sayth: As yet I haue many thinges to say to you, &c. Also, The Church by the Gospell grewe into her youth, and nowe by the comforter shee is finished into ripenesse. The auncient obseruations than, whereof mention is made in *Tertullian*, are not all Apostolical Traditions, but many of them came from *Montanus* his comforter. And yet some of the Fathers also, vaunt all the Traditions of *Tertullian* as Apostolicall. But you saye: *Montanus* was condemned of heresie: Therefore the Churche retained not his institutions. Let vs see than what the disciplines of the *Montanistes* were, for thereby wee shall be able to coniecture whether anye darnell haue from them crepte in to Ecclesiasticall customes.

The obseruations of Tertullian are not all Apostolicall.

The disciplines of the Montanistes.

Appolonius. Cap. 17.

Appolonius in Eusebius lib. 5. cap. 18. sayth of *Montanus*: This is he that taughte the dissoluinges of mariages. For thus *Tertullian* speaketh (in his booke) of chastitie. Did the *Montanistes* dissolue mariages alreadie contracted? No in no wise: but what the *Montanicall* dissoluing of mariages is, is gathered out of *Tertullia*: who teacheth, that the comforter tooke away the seconde, third, &c. mariages, and ordained monogamie or once mariage. But *Tertullian* vrgeth this specially in Priestes, for that Paule sayeth: Lette a Bishop be the husbande of one wife. And because the true Churche did not so take Paules meaning: For euen so many as being *digami* or twise maried doe beare rule among you in the Churches, being not ashamed whē these thinges are read vnto them. Now you haue it that sheweth you what the *Montanicall* dissoluing of mariages is. And truely, vtterlye the like thinges are read in many of the olde writers, against second mariages, as those which they would not haue blessed. *Epiphanius* in good sooth doth plainly and purposedly dispute concerning the necessity of *Monogamie* or once mariage of priestes, whome also others follow. But whence haue these thinges theire originall? Not out of the Scripture, but out of traditions. But out of what Traditions? Apostolicall? So in deede the Papistes enforce and defende, but the collation of *Tertullian* doth shew, that they are the reliques of *Montanus* his constitutions.

Certaine Montanicall Traditions as yet remaining among the Papistes.

This

This also belongeth vnto the *Montanicall* dissoluinges of mariages, that *Tertullian* reasoneth in the booke of the exhortation vnto Chastitie, that matrimonie is of pardon or fauour, but that sanctification is the will of God, according to the saying: Be yee holy, as I am holy. And he reckoneth these kindes of sanctification: First, virginitie from the birth, secondly, virginitie from Baptisme, which purifieth either in matrimonie by compact or agreement, or else perseuereth in widowhood by choice or wil: the thirde degree is, when as after one mariage intercepted or broken, the partie afterwarde doth renounce the sexe. He reasoneth also of that, for which matrimonie is permitted. For that it is permitted (sayth he) it cōmeth not of a meere & total will, but of an vnwilling will as it were. Hee enforceth also that that saying; It is better to marrie then to burne, doth belong to them that are maryed, or widowes, and to be the same as if it should be sayd: It is better to lacke one eye then both. It is not good then to marrie, but it is a kinde of lesse euill. And he reasoneth that that is the counsel of Paule as being a man, and not the commaundement of God. He obiecteth also against himselfe (saying): Than, saye you, thou vndoest also the first mariage. And he aunswereth (thus): Not without cause, for because that also consisteth of that whiche is fornication. And for that nighnesse vnto fornication, it is best not to touche a woman. He reasoning in the same place also against the the first and seconde mariage, alleageth these sayinges: Be yee holye because I am holy. With the holy thou shalt be holy. To sauor or to be minded after the flesh, is death; but to sauor after the spirite, is life.

Tertullian.

I take the meaning of these vvordes to be as thus, He renounceth the vse of those partes vvhich vvas made for generation as touching generation.

The Papistes alleage the very same places of Scripture for the same purpose.

Therefore haue I written these things, that the Reader may mark, that vtterly the same opinion, and altogether the same words are extant in the disputations of the Papistes touching single life. If so bee therefore that they will needes haue them to be Traditions, we graūt it, but I haue shewed that they are not Apostolicall Traditions, but Montanicall.

If these be Traditions they are Montanicall and not Apostolicall.

There is another thing that *Appolonius* attributeth to *Montanus*, that is to say, it was he that prescribed lawes of fastinges. Was it I pray you an errour in *Montanus*, in that he taughte wee must fast? No forsooth. For *Augustine* doth rightly say: I see in the Euangelicall and Apostolicall writinges that fasting is commaunded. But *Montanus* he made lawes or decrees of the time, the kinde, and maner of fasting, and that not for order sake onelye, but of an opinion of necessitie and worshipping (of GOD). For plainelye it is gathered oute of *Secrates Lib. 5. cap. 22.* that this is the force and signification of the

Appolonius.

Montanus made lavves for the time of fasting.

word νομοθετεῖν, namely when as it is not left free to euerye bodyes opinion & will, but a law of necessitie is made, by adding threatnings of sinne and punishments, if on this wise it be not obserued. Is there not I praye you in the whole Papacie suche a Lawmaking of Fastinges? And verelye they bring out of *Epiphanius* that it is a Tradition of the Apostles: but *Socrates* (as afore I haue sayde) doeth playnelye denie it. In deede when wee enquire after the first originall of those lawes, wee finde that darnell to haue by little and little oute of the Seminaries of *Montanus* crept in among Ecclesiasticall customes.

The seminaries of Montanus.

And that all this whole matter may be the more manifest, I will write hereunto a place oute of the Booke of *Tertullian* of fasting, where hee sheweth that the *Montanistes* are for these causes reprehended of the Catholicks: They reproue vs, sayth he, for that wee keepe proper or peculiar fastings, that we protract our stations for the most part vntil the euening, that we obserue also *Xerophagies*, and abstinēce from washing. They do than obiect newfangledness, against the vnlawfulnesse whereof they maye prescribe or make exception. And in this maner he reciteth the opinion & mind of the true church, against the *Montanistes*: That the appointed dayes of fastings, in the antiquities of the law & Prophets are alreadie done awaye: and that therefore henceforth we must without difference fast by iudgemēt or will, and not by cōmaundement of a new discipline, according as the times & causes of euery one shal require: & that so the Apostles obserued & did, laying on no other yoke of certain & determinate fastings, such as by all men should be obserued & done. And therefore not of statiōs neither, which same may haue their dayes of the fourth ferie & of the sixt ferie, which yet must run by sufferance & not cōmaūded by law. As for *Xerophagies* they are a new name of a curious seruice or dutie, & nigh kin to heathenish superstitiō; wheras a free fayth in Christ oweth no not to the iewish law abstinence or refraining from certain meates, being once allowed of throughout the whole shables, by the Apostle the detester of those, who as they forbid to mary, so they cōmaunde to abstaine from meates created by God, and that therefore we (*Montanistes*) were euen than noted aforehand to bee in the last times, departers from the faith, harkeners to spirites, seducers of the world, and doctrines of lies. And that we are in like maner hitte with the *Galatians*, they saye wee are obseruers of dayes, moneths, and yeares. In the meane while they darte at vs, that *Esay* pronounced, that the Lorde chose not abstinence of meate, but the

Tertullian.

The 4 ferie and 6 ferie are our vvednesday and Friday.

1. Timo. 4.

Esay 50.

workes

workes of righteousnesse, and that the Lord himselfe did in the Gospell aunswere compendiously to all the scrupulositie about meat and drinke, that man is not defiled with those thinges that are put into the mouth, when as he himselfe did eate and drinke, euen till hee was noted for it (with these wordes): Behold a man that is a glutton and a drunkarde. And that the Apostle teacheth in like maner, that meate commendeth vs not vnto God. And they adde: That in two preceptes of charitie, dependeth the whole law and the Prophets, and not in the emptinesse of my lightes and entrailes, &c. Thus *Tertullian* paynteth foorth, what the Churche in those dayes reprehended and founde fault with in the fastinges of the *Montanistes*, and with what argumentes it contended against their hipocrisie. Which place I haue therefore noted, because that among certaine Fathers, but especiallie among the Papistes, the same are at this daye sette out with the title of Apostolicall Traditions. But the Reader most manifestlye perceaueth by this declaration of *Tertullian* that they are *Montanicall* constitutions and ordinaunces, whiche at the beginning were by the true Church vehemently reprehended and confuted, but afterward when hipocrisie was liked of, by little and little they began to creepe into the Church it self. And after that was ioyned to them the title of Apostolicall tradition, but falsly, as this description of *Tertullian* doth shew. Therefore let the Reader diligently note this place, for out of it he may be able to iudge of many thinges.

Mat. 15. 11.

Mat. 11. 19.

Hipocrisie the cause of creeping in of Montanical traditions.

A faire visar for a foule face.

Tert. in his booke *de pœnitentia* hath from *Montanus* (this) that he graunteth one onely repentaunce after baptisme. But *Clemens Alexandrinus* setteth out this opinion or doctrine with the title of an Apostolicall Tradition.

That vvhiche Tertullian had from the Montanists Clemens ascribeth to the tradition of the Apostles.

Tert. in his booke *de resurrectione carnis*, reciteth ceremonies about Baptisme, (namely) annointing, the signing of the crosse, & the imposition of hãds. Neither doth he attribute vnto thẽ comelinesse and significations only, but spirituall efficacie, for he sayth: the flesh is annointed, that the soule may be consecrated, the flesh is signed, that the soule may be defended, the flesh is shadowed with the impositiõ of the hand, that the soule may be lightned with the spirite. And that these are the doctrines of *Montanus*, may therof be gathered, for that in the selfe and same place he addeth also *Xerophagies*, the filthes of the body, and monogamie, which sure it is are the doctrines of *Mõta.* But where is there extant a commaundement and promise touching those signes, and the spirituall efficacie of them? The aunswere of *Tertullian* in his booke *de corona militis* is: That the Comforter was

Doctrines of Montanus the heret. que.

Ciprian to much addicted to Tertullian.

Anabaptisme.

Baptisme.

Chrisme, or as vve in englishe vse to say, Creme

therefore sent after the Apostles, that he mighte ordeine a discipline, and bring (men) to that which is perfect. *Cyprian* ouermuch addicted to *Tertullian*, drew out of *Montanus* his workehouse, that wherewith he goeth about to establish his Anabaptisme by these maner of obseruations. First, sayth he *lib.* 1. *Epist.* 2. must the water be clensed and sanctified by the priest, that he may by his baptisme washe awaye the sinnes of the person which is baptized. But how cā he which himselfe is vncleane, cleanse and sanctifie the water? Necessarye it is also that he be annointed, which is baptized, that hauing receiued chrisme, he may be the annointed of God, and haue in him the grace of Christ.

This opinion corrected.

Hierom contra. Luciferianos.

Lombardus.

And *Cornelius* in *Eusebius lib.* 6. *cap.* 33. sheweth, That *Nouatus* in his sicknesse was in his bed baptized. And he addeth: If yet hee maye be sayd to haue receiued it. For hee obtained not the other thinges, whereof he oughte to be made partaker according to the Canon of the Churche, neither was he signed by the Bishop. And seeing he obtained not these thinges, how could he obtaine the holy Ghost? This opinion sauouring ouer much of *Montanus*, was afterward corrected, as *Hierom* plainly disputeth against the *Luciferians*, that in true Baptisme the holy Ghost is giuen, although imposition of handes by the Bishop be not added. And *Lombard lib.* 5. *dist.* 3. sayth: The Sacrament of Baptisme consisteth in two thinges, namely the worde, and the Element. Therefore although other thinges be wanting, whiche were ordained to the comlinesse of the Sacrament, it is not therefore the lesse a true sacramant and an holy, if the word be there, and the element, &c.

The contention of the Papists for the establishing of errors, or rather heresies.

The vnction of Marcus his Disciples, and of the Heracleonites.

And yet touching the reliques of those obseruations, the Papistes doe now striue with great contention vnder the title and colour of Apostolicall traditions, whereof neuertheless what the originall and beginning is, may be iudged out of *Tertullian* and *Cyprian*. For in *Irenaus*, vtterlye there is no mention made of such traditions; but touching the followers of *Marcus* the heretique he sayeth, that they annoint their nouices or yōg beginners, with the iuice of Balme, as the *Heracleonites* annoint theirs that are in dying, & so redeem thē.

The Greeke Bishops not annointed.

The custome of Rome.

Innocentiuss extr. de sacra vnctione, graunteth that the Bishops among the Greekes, when they are consecrated, are not accustomed to be annointed. He giueth warning therefore, that they followe the custome or maner that the Church of *Rome* keepeth. And when hee had disputed many thinges touching all kindes of annointinges, at length he concludeth: The Church is not Iewish, when as it celebrateth the Sacrament of annointing, as the auncient writers doe falsly saye. You heare that the olde writers reprehende those that after the

maner

maner of the Iewes vsed annointings.

Cyprian had it from the *Montanistes*, where as he teacheth that absolution is of no force, vnlesse the Canonicall satisfactions bee accomplished, as in his sermon of Almes hee reasoneth, that the sinnes that are committed before Baptisme, are forgiuen by the blood and sanctification of Christ, but as for those that afterwarde are committed must be purged by the sacrifices of our workes. But whereas among them that came after, for that there was such an heape of penitentiall Canons, that doctrine or opinion being repugnaunt to the Scriptures might not stand, first and formost the penitentiall Canons were released by way of fauour, and after that they vtterly fell away. And yet for all that we must nowe contende for satisfactions. And whereas there is no more neede of the releases of penitentiall Canõs, there hath bene brought in the mart of Popish pardons. And al these, forsooth, are at these dayes set forth as Apostolicall Traditions. But the whole matter is most rightly discerned by the true and very originall.

A doctrine taken from the Montanistes.

Sinnes before baptisme.

Popish pardons deuised in steade of penitentiall Canons.

Therefore the title of Apostolicall traditions ought not to terrifie vs, when they can be prooued by no testimonie of Scripture, for it is shewed by sundrye examples, what darnell is crepte into the Church vnder the title and colour of Tradition, and also whence it came: but specially the Traditions which are extaunt in *Tertullian*, whiche can not be prooued out of the scripture, ought to be suspected because of Montanisme.

Tertullians traditions to be suspected because they smell of heresye.

Fiftly this is diligently to be considered, that the Papistes haue so many and such maner of Traditions for the whiche they contende, whereof they can bring foorth no testimonie out of the allowed writinges of the auncient writers, but are constrained either to inuent or forge or to vsurpe apocryphicall, bastarde, and counterfeite writings, vnder fayned titles of the olde writers. And this obseruation beeing rightly considered, shall shew howe great credite is to be attributed to the most part of popish traditions. *Andradius* doeth with manifest falsifying depraue the words of *Ignatius* which are extant in *Eusebius*, as though *Ignatius* had meant, that beside the Scripture, other traditions also of the Apostles were verye necessarye to make perfecte the Christian Religion, whereas *Eusebius lib.3. cap.35.* doeth saye this onely, that *Ignatius* going through *Asia* to *Rome* to bee martired, exhorted the Churches, that they shoulde beware of heresies, than newlye sprong vp, and should sticke to the Apostolicall Tradition. And he addeth: *When as now he should be ledde to martyrdome,*

Papists in a hard case the vvhile.

Andradius falsyfieth Ignatius.

Cap.30.

Heresies began in the dayes of Ignatius.

The tradition Apostolicall necessary to be vvritten.

he iudged it necessarie, that the Apostolicall tradition, for assurance sake, shoulde bee also drawne out and expressed in writing. You heare, whereas many thinges being straunge and false, are vnder the title of traditions, thrust into the Churches, that *Ignatius* iudged a written demonstration to be requisite and necessarie to shew which Traditions were verely and in deede Apostolicall.

Hieronimus.

Hierom sayth, that *Egesippus* also comprehended in writing the Apostolicall traditions. Which writinges of the traditions of the Apostles God would not hane suffred to perish, if they had bene so necessarie to the saluation of the Churche, as the Canonicall Scripture it selfe, which God hath very wonderfully preserued hole and withoute touchè among so many exceeding cruell persecutions, heresies, and corruptions. But it is very likely, that these writinges of *Ignatius* and *Egesippus*, if they remained, were not regarded, and at lēgth wete suppressed by the masters of ceremonies, because they saw that Popishe traditions were not established by them, but rather disgraced, as being not like but contrarie to Apostolical traditions. There was therefore another cunning practise deuised, namely that vnder the titles of old writers, counterfeit writings, were either deuised, or else being deuised were vsed, or else if there were any writinges extant, they were transformed & mishaped to the confirming of the estate of the Popishe kingdome. And of this conning dealing I will note onelye certaine examples.

The tradition of the Apostles lost.

A coniecture not vnlike to be true

Straung and horrible practises to blind men vvith all.

The vvritinges of the old Popes stuffed vvith forgeries.

There are extant in the Tomes of the Councels, epistles and many long writinges of the first and most auncient Popes, whose learning and godlynesse was famous. They haue farsed into these writinges so impudentlye the whole state of the popish Kingdome, as it is nowe, that their fraude doth manifestly appeare, that they are fayned and counterfeite. The iudgement of *Erasmus* touching those Epistles is known. The iudgement of other mē also is extant, who by the phrase and circumstances of the times, and by the things thēselues do plainly shew they are counterfeite. I will therefore write the iudgement of *Nicolaus Cusanus* only, the whiche as comming from a Cardinall they cannot refuse, he sayth than *lib. 3. de Concordantia Catholica ca. 2.* In mine opinion those matters of *Constantine* are apocryphicall, as also peradventure some other, long and greate writing attributed to saint *Clement* and *Anacletus* Popes. If a man would diligently and thorowly read those Scriptures or writinges, and woulde applye the times of them to the writinges of them, and after that woulde beare in mynde the vse and remembraunce of the workes of all the

Erasmus.

Nicolaus Cusanus a Cardinall.

Fathers

Fathers, which were vnto *Augustine Hierom* and *Ambrose*, and also of the gestes and actes of Councels, where the authentical Scriptures are aleaged, hee should finde this, that neither in all those Scriptures, there is mention made of those forenamed Epistles, and also the Epistles themselues applyed to the tyme of those holy menne, doe bewraye themselues, &c. These thinges sayth *Cardinal Cusanus*. And yet for all that the Papistes endeuour out of those forged Epistles, to defend and establish their principal traditions, which they can proue by no testimonie of Scripture.

No mention of those epistles in the old Fathers.

An euil foundation to build vpon

It is knowne that euen in the time of *Eusebius* the writinges of *Clemens Romanus* was corrupted, sauing the Epistle to the *Corinthians*. And afterward *distinct.15.cap. Sancta Romana* they were numbred among apocryphicall writinges. But already many things are extant that are set foorth vnder the name of *Clemens*, and euery day new are thrust foorth, which attempt to wrappe the cloake of Apostolical traditions about Popish corruptions, abuses, and superstitions. For from thence doth *Andradius* striue to prooue holy water and salte to be of the Apostles ordinaunce.

Clemens his writings euen in the time of Eusebius corrupted.

Euery day newe forgeries vnder the name of Clemens.

The legends of Saints, for their palpable ouer shamelesnesse, haue longe since begon to bee basely thought of, both of the learned and common sorte. And therefore of late there is inuented or found out, a verye olde Scripture or writinge, of the liues of the Apostles: the authour whereof they haue made *Abdias Babylonicus*, some dispute that *Iulius Africanus* is the authour, whiche yet among all the antiquitie, hath no true Testimonie. In the same, *Thomas* appeareth after his death, and preacheth: in the same, *Mathew* consecrateth 200. Virginnes, and putteth the vaile vppon them, and iwis is therefore killed, for that hee taught, that a virginne consecrated vnto Christe, myghte not marye vnto the Kinge. Hee teacheth also in that place, that by merites wee must goe into heauen. *Mathew* allso doeth there ordaine the fast of Lente, and of certaine tymes, hee doeth forbidde also the eating of flesche vpon certayn dayes. In the same, *Andrew* sayth: And for the deade we obtayn thy pietie O Lord. There also is taught, that *Andrew* after his death is to be called vpon, that he may haue mercy vpon a certayne harlot. In the same, *Thomas* exhorteth certayne Matrones conuerted vnto Christ, that forsaking wedded custome, they should vowe perpetuall chastytie. There also is deliuered that Christ did reuoke & cal back certain, which were maried, by appearing (vnto them), from wedded custome vnto single life. There *Iohn* aloweth of the doing of

The legendes of saintes commonly called in England the legend of lyes.

Abdias Babilonicus a newe olde Father.

Cruciana, for that without her husbandes consent, shee had vttered vowe of single life. There the menne of *Ephesus* builde a Cathedrall Church in the name of Iohn, the which they dedicate to him beeing as yet aliue: when as *Augustine* saith, We builde not Churches vnto saintes &c. And suche moste shamelesse lies, deuised and fained vnder the title of Apostolicall traditions, they wil haue vs to receaue and reuerence with like affection of Godlinesse and with like reuerence, as the holy Scripture it selfe.

Augustine.

Shamelesse lies set foorth for traditions.

Martialis.

Martials Epistles Vnknovvn to Eusebius.

They say that *Martial* was one of the 70. disciples, some of his epistles are nowe blased abroade, which were vnknowne to *Eusebius*, *Hierom Gennadius* and the rest. Among which there are many things not vnconveniently spoken. Yet some things are mingled vnder the title of Traditions, whiche bewraye themselues that they are not Apostolicall, as that whiche he sayth, when the altars of the Diuels were distroyed, there was reserued the altar of the vnknowne God, and it was dedicated in the name of God and Stephan. Also that he saith, that Baptisme is sainctified by the signe of the crosse. It is saide there: That *Valeria* although shee were the Kinges wife, yet by the preaching of *Martial* shee was brought to this, that shee vowed virginitie of mind and body, and therefore was behedded. It is also said there, that the Prince of *Tholouse*, because of *Martials* preaching, shunned the copulation of carnall mariage. *Martial* saith there also, That it is necessarie that some other thing bee writen beside that which is written in the holy Scripture, when as, in *Eusebius Lib. 5. ca. 16.* and in *Nicephorus lib 4. ca. 23.* *Appolinarius* writing against *Montanus* auowching many thinges, beside the olde and Newe Testament, to be necessarie vnto religion, doth saye very modestly, I haue not hetherto written, not for because I could not giue Testimonie to to the truth, but because I was afraide, least vnto some I should seeme by my writing to adde somewhat to the bookes of the Gospell and new Testament, vnto the which neather can any thing be added, nor yet taken away by him that hath a desire to frame his life according to the Gospel. Let the Reader marke well this Testimonie of the old Churdh touching the bookes of the new Testament.

Appolinarius.

The iudgemente of pure antiquity touching the Bookes of the nevv testament.

These things haue I recited onely for Examples sake, that the reader may consider, with what vprightnesse the Papistes handle the common place of traditions, to the which notwithstanding they tye a general decree, that with like reuerence and affection of godlines we receaue and reuerence dreames and lies, as the Scripture it selfe being inspired by God. It is certain that the Epistles of *Ignatius*, were

extant

extaunt, not onely in the time of *Eusebius*, but also as yet in the tyme of *Hierom*; they are now shewed in latine, they are set foorth also in greeke, and they haue many sentences not to be condemned, specially as they are read in the greeke. But there are many thinges, and that not a fewe that are mingled to them, which truely, represent not Apostolical grauity. For that those epistles are already corrupted, is euen hereof gathered. *Theodorus* out of the Epistle to them of *Smyrna*, citeth the sentence of *Ignatius* against certain hereticks, (namely) They alow not the *Eucharist* and oblations, they confesse not the *Eucharist* to be the flesh of our sauiour Iesus Christ, which (*flesh*) suffered for our sinnes, which the father by his benignity raised vp. And *William wideforde anno*. 1396. readeth as yet that sentence in that Epistle of *Ignatius*. But now is it neither read in the greeke nor in the latine epistle of *Ignatius* to thē of *Smyrna*, nor yet in the other. *Hier*. 3 *dial. contra Pelagianos*, saith: *Ignatius* an apostolical person & a martir, writeth boldly: The lord hath chosen Apostles, who were sinners aboue al mē, But that sentence the epistles of *Ignatius*, which now are extant, haue not.

Ignatius epistles.

Theodorus.

VWilliam VWideforde.

Hieronimus.

The Apostles sinners.

And he that set out those greeke epistles, noteth that many sentences, and the same in other more wordes, are cited or alleaged by the old writers out of *Ignatius*, than now at these daies are extant and reported. With cause therfore do we doubt of those Epistles, which at these dayes are reported vnder the title of him, for they seeme to bee transformed in many places to the establishing of the state of the Popish kingdome. And I iudge it to be wrought by God, that certaine bastard and forged patches should by theire own detection bewray themselues. For in the 5. epistle to the *Philippians*, we doe thus at this day reade: whosoeuer shall fast the Lordes day of saturday, he is the killer of Christ: whosoeuer shall keepe Easter as the Iewes doe, shalbe copartener with them which killed the Lorde and his Apostles. But that these thinges are foisted in there is no doubt. For *Augustine ad Casulanum* and *Socrates lib*. 5. doe altogether say the contraye of the Apostles.

The Epistles of Ignatius seeme to be misshaped and chaunged.

Therefore it is no darke matter (to se) what is to be thought and iudged of those things which haue not the testimony of the Scripture, and are aleaged out of those epistles of *Ignatius*, as though they were the Traditions of the Apostles.

Hierom attributeth not canonical authority to the epistles of *Ignatius*, whē as yet they were sound & natural. For *lib*. 3. *contra Pelagianos* whē as he had cited certain things out of *Ignatius*, and out of the Gospel after the hebrewes, he saith: which testimonies if thou wilt not vse

Hieroms indgement of Ignatius epistles.

vnto authoritie, at the least vse vnto antiquitie, that which the Ecclesiasticall persons haue iudged & thought, &c. What therfore at these daies shalbe attributed vnto them, as now they be forged, especially when as the Papistes goe about to establish out of them, those things which can be prooued by no testimony of Scripture? So vnto the writings of almost all the Fathers, are certain forgeries mixed vnder their names. And out of them with most liking of all doe the Papistes alleage testimonies.

The Papists most desirous to alleage out of forgeries.

And who of sound iudgment shall there bee, vnto whome all the matter and businesse, touching vnwritten Traditions, as by the Councell of Trent it is propoūded & set foorth, may not deseruingly be had in suspition? when he seeth that the Papistes cannot otherwise retain and establishe those their traditions, rules either they themselues do faine and deuise false and suborned Scriptures or writinges, or else bring them foorth being by others fained, and either do counterfeite the natural and true writings of the auncient Fathers, or else vse them being counterfeited, as I haue by sundry examples shewed. Finally this obseruation shal also monish the Reader of many things, that the Papists ar not afraid, to refer many things vnto the traditiōs of the Apostles, which may be shewed out of the popishe writers thēselues to haue bin ordeined & taken frō other authors, which followed lōg after. It is smoke thā that they sel to the ruder sort vnder the title of Apostolical traditiōs. *Extra de celebratione missarū, cap. Cum Mathew*. A certain archbisshop of Lyons wondreth that any body will assay to auouch in the Canō of the masse, that Christ hath said more than any of the *Euāgelistes* auoucheth, namely: This is the cuppe of the new & euerlasting testamēt, the mystery of the faith &c. Hereunto *Innocētius* answereth: That many things are by the Euāgelistes let slippe which the apostles afterward either supplyed by word, or expressed by deed. But the Popishe writers haue noted, by which Popes of Rome those wordes were added. The Glose therfore dissēbling neuerawhit, doth openly confesse: (*vz*), The church obseruetb many thinges, which are not deliuered by the Apostles, yet seeing they are approoued by long custome, they are not of lesse authoritie.

Smoke at the first hath a great shew, but at last it vanisheth cleane away.

Long custome a strong reason, and sufficient among the Papists.

The Canon of the Masse.

If a man shall shew himselfbut euen to doubt, that the whole Canon of the Masse, with the reste of that stage pompe, were of Tradition Apostolicall, hee is hit with a curse. But oute of the Popes writers maye bee shewed, that the Romishe Popes laboured more than six hundred yeares by adding and putting to, vntill of diuerse patches the idoll of the Masse was finished and botched vp. And certeiniy in the

The idoll of the Masse in patching six hundred yeares.

the histories is declared, touching euery peece of the masse & Canon, what authours they had, and in what times. And now forsooth, wee must beleeue as an article of our faith, all those matters to haue bene ordained and deliuered by the Apostles themselues: when as *Platina* himselfe affirmeth, The Apostles in the celebration of the *Eucharist* vsed the Lordes prayer only vnto the wordes of the institution. And *Gregorie* auoucheth, that the Canon a little afore his time, was made by a certaine Scholer. Howe can it than bee deliuered from the Apostles, whiche had by the space of 600 yeares so manye sundrie authours, or rather if yee will, so many botchers of the originall thereof.

Alexander ordained that water should be mingled with the wine in the celebration of the *Eucharist*, he also ordained holy water and salte. *Telesphorus* ordeined the fast of Lent.

Hyginus ordeined Chrisme, and the dedication of Churches, which *Polydorus* attributeth to *Pius*, who consecrated to *S. Prudentiana* the first temple of the Christians that was publiquely done.

Calistus ordeyned the fast of the 4 tymes.

Fœlix ordained the consecration of Altars.

Sylvester inuented confirmation of Children, and attributed Crisme to Bishops.

Fœlix the fourth ordeined that sick folke should be annointed or anneiled before their death.

Syricius added vnto the Masse the memorial or inuocating of Saints.

Pelagius added vnto the Masse the yeare mindes of the dead.

These 4. times I take to bee those vvhich novv vve call imber dayes.

In summe such thinges out of histories might be mentioned of all the Popes in order. To mee it is sufficient to haue shewed by sundrie examples, that those thinges whiche the Papistes at this daye, are not afraide to refer to the Apostles themselues, as deliuered and ordeined by them, haue farre other authours, and such as are much later than the Apostles. And that that is to be proued out of those historie-writers, which did fauour the popishe kingdome. So in the time of *Augustine*, the opinion of purgatorie was vncertaine and doubtefull: but now forsooth it is become an vndoubted and most certayne tradition of the Apostles. I was willing in simple and plaine order to distribute this rehearsall of Popish traditions, to the ende the Reader may consider the more rightly what a cõmon Inne or lodging of corruptions and superstitions, that decree of the Councell of Trent is, that biddeth vs to reuerence and receiue vnwritten traditions with like affection of Godlinesse and like reuerence, as the worde

The opinion of purgatorie in the time of Augustine doubtfull, novv become an tradition of the Apostles.

of God it selfe as in the holy scriptures it is contayned.

To the end therefore that I may conclude this place touching Traditions, I haue shewed, that we doe not simplie reiect all Traditions, whiche vnder this name and title are celebrated in the olde writers. For we do not disalow those which either are contained in the Scripture, or are agreeable to the Scripture. But the question is touching those traditions most chiefly, which (as *Andradius* sayth) cā be proued by no testimonie of the scripture. In such, a simple assertion is not sufficient, that it is an Apostolicall tradition: for I haue shewed in this kinde (of Traditions) as well the manifolde faultes of certaine good men, as the manifolde fraudes and vntrue dealinges of those whiche were euill. Neither is it ynough if any of the Fathers say it is a Tradition that came from the Apostles. For I haue shewed by sundrie examples, that they also were oft times beguiled by this title & cloake. The best and safest counsaile is than, as *Ireneus* sayeth, that those thinges which *Polycarpus* made mention of out of tradition, *were al agreeable to the holy Scriptures*. And as *Socrates* sayth: When as sundrie Traditiōs were boasted to be the Apostles, because there could not be shewed a demonstration out of writing, therfore it was iudged, that the Apostles determined nothing touching such matters. Then let that remaine that *Hierome* speaketh, That the sword of the word of God should strike all thinkes, which are propounded and set foorth without authoritie and testimonies of the Scripture as it were by Apostolicall tradition.

VVe doe not simply refuse all traditions.

The fathers often times beguiled by the colour of traditions.

And because I haue shewed that the old Fathers when they speake of traditions without writing, are not to be accounted to speake properly of certain doctrines or opinions of faith without testimonie of the Scripture, but specially of certain rites, or obseruations, whiche haue no expresse commaundement in the Scripture, it may hap *Andradius* will aske whether we doe simplie disalow and condemne all such rites? And although it be not my purpose at this tyme to entreat at large the disputation touching things mean or indifferēt, yet briefly I aunswere, Such rites or obseruations as are consonant and agreeable to the Scripture, are rightly retained, but as for such as are repugnant to the Scripture, with iust iudgement, & not with any rashnesse, are reiected and abolished. And if so be the question be concerning rites and obseruations that be meane or indifferent, the aunswere is simple and playne: If they be not proposed with opinion of necessitie, worshipping and merite, but only that they maye serue to order, comelinesse, acd edification, and haue no repugnancie with Christi-

Rites and obseruations that be meane or indifferent.

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an libertie,(I ſay)that we may determine of them, as ſhall ſeeme to be conuenient to the edification of the Church, for faith is not bound or tied to certaine rites or cuſtomes,that are inſtituted without the limits of Gods word,but is free and at libertie, in whiche libertie notwithſtãding,regard of offence and of them which are weake in faith, muſt be had.But the aduerſaries are not content with all theſe Traditions although they are iuſt, equall, and agreeable to the Scripture: but when they can do no more,they defend thẽſelues with the buckler of antiquitie and long cuſtome. I aunſwere therefore out of their owne Law,*diſtinct*.8.Cuſtome without truth, is oldneſſe of errour. Let no man oppoſe or ſet cuſtome agaynſt reaſon and truth, becauſe reaſon and truth doe alwayes ſhut out cuſtome.

Faith is not tied to certaine rites deuiſed vvithout the limits of the vvorde.

A vveake buckler euen by their ovvn lavve.

Auguſtine in quaeſtionibus veteris & noui Teſtamenti,ſayth: If regard muſt be had to long cuſtome,or elſe to antiquitie: both murderers and adulterers and ſuch like,may ſo defend their wicked doings, becauſe they are auncient and old.

Augustine of custome.

I haue handled this diſputation or diſcourſe of the Scripture, and Traditions ſomewhat more at large than the appointed purpoſe of an examination may beare.For I ſee that the Papiſtes doe ſettle and place in the ſame diſputation the Fortres(as it were)of their whole cauſe,and it being rightly and fully opened,the proceeding ſhall bee the more eaſie in the reſt,in which as much as may be,I will ſtudie to be breefe. For there are extant in other of our writinges whole and full explications(hereof)which I minde not now to doe ouer againe. Therefore I will ſo examine the reſt of the decrees of the Counſell of Trent,as the expoſition of mine aduerſarie *Andradius* ſhall miniſter declaration, how moſt thinges are to bee vnderſtanded in thoſe decrees.

The diſcourſe of the Scripture is placed before this of traditions vvhiche if God vvill,shall one day be translated alſo.

Laus Deo.

Pſal. 122. Ver.2.

Our feete ſhall ſtand in thy gate, O Hieruſalem.

¶A Confutation of vnwritten verities, both by the holye Scriptures and most auntient authours, and also probable Arguments, and pithie reasons, with plaine aunsweres to all (or at the least) to the most part and strongest argumentes, which the Aduersaries of Gods truth, either haue or can bring foorth for the proofe and defence of the same vnwritten Vanities, Verities as they woulde haue them called.

Made by Thomas Cranmer, late Archebishop of Canterburie, Martir of God, and burned at Oxenforde for the defence of the true doctrine of our Sauiour Christ.

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BIBL. CANT. ACAD.

N. The errors of the former Edit. (see p. 16:52) are not corrected in this

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